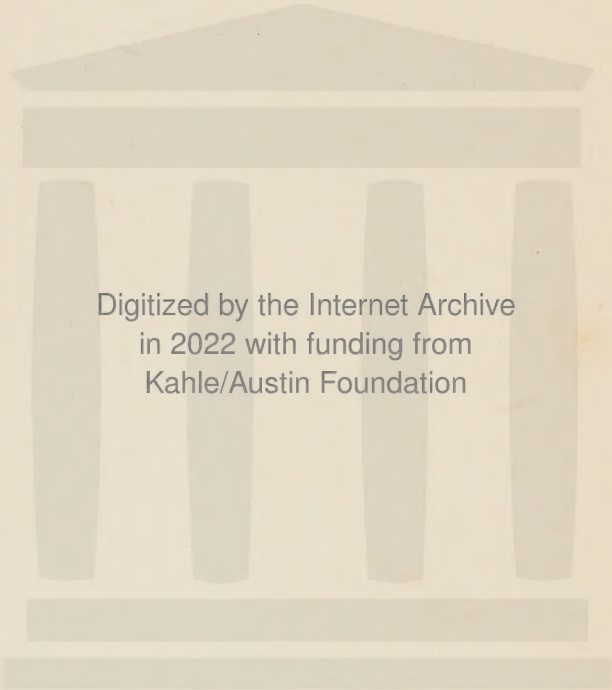

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The Congregations of Priests from the Sixteenth to the Eighteenth Century

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XIV

The Congregations of Priests from the Sixteenth to the Eighteenth Century

BY

P. PISANI

Dean of the Chapter of Notre Dame de Paris

A FREE TRANSLATION BY

MOTHER MARY REGINALD, O.P.

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The Congregations of Priests from the Sixteenth to the Eighteenth Century

CHAPTER I

SAINT CAJETAN OF THIENNA AND THE FIRST CLERKS REGULAR

The Secular Clergy at the End of the Fifteenth Century

At the beginning of the sixteenth century the Church of God passed through a painful crisis. To trace either the remote or proximate cause of this would be beyond the scope of our present work. Suffice it to say that, with very rare exceptions, neither the secular nor the regular clergy, neither the bishops nor the Pope's advisers, nor even the Popes themselves appear to have understood the danger that threatened the institutions of Christendom, or the conflict that was to enter on an acute phase when Luther inaugurated the preaching of Protestantism.

It is true that all acknowledged that regrettable abuses had been introduced, which called for correction. The need of a thorough reform was not questioned, but the material interests of some had

to be considered, the self-love of others humoured, and some of those who were loudest in proclaiming that certain disorders were intolerable refused to sacrifice themselves, reserving their severity for those abuses which did not profit them personally. There was much talk but little action.

The Providence of God, however, is often pleased to use the lowliest instruments for His greatest and most lasting works, and in this instance He made use of a humble priest. Gaetano—or, as he is now universally known, Cajetan—of Thienna was called to found a Company of secular priests, destined to serve as a model and prototype for other Societies, which, following his example, were to work for the renewal of the sacerdotal spirit and the regeneration of religious life.

We must not look in Cajetan of Thienna for the powerful genius of Saint Ignatius, who, before establishing his Company of Jesus, meditated long and deeply on the end and interior organization of his work. Cajetan, on the contrary, was of a gentle, passive, almost timid nature, attentive to the call of God, waiting with docility and submission for the indications of His Will, and it seems doubtful whether, in the beginning at least, he had any clear knowledge of his future mission.

He belonged to the noble family of the Thienni, in the territory of Vicenza, where he was born in 1480. Under the care of a pious mother he passed a studious and exemplary youth and took his degree in civil and canon law—*doctor utrisque juris*—at Padua, in his twenty-fourth year. Thence he went to Rome, and having obtained a post as a pontifical secretary, he was appointed Protonotary Apostolic by Pope Julius II.

It was a strange society—that of the Pontifical Court at the beginning of the sixteenth century. There were to be found grouped together men of good birth from all parts of Italy, whose intellects were devoted to the culture of Letters and Arts. The lessons of Greek savants from Constantinople had introduced them to the beauties of the classical languages, which they were at pains to use with Ciceronian grace in the drawing up of Bulls and Briefs connected with the affairs of the Church. But their love of literary form was yet more evident in their secular and profane writings, and pedantry not seldom gained the favour that was denied to genius. The manners of that time seem indeed to have borrowed something from the spirit of paganism; the austere precepts of the Church appeared rude to these over-refined dilettanti; as writers and artists, they could live easy lives, thanks to the magnificent liberality of the Popes, and the immoral examples of the great men of antiquity had an injurious effect on the character of their admirers. Leo X, himself, allured by the fascination of the Renaissance, showed an almost limitless indulgence for the errors of youth and even for the perversity of the ungrateful.

However, whilst serving the Church conscientiously, the Humanists did not always forget their duties to God. In Rome and some other of the principal cities of Italy certain pious confraternities had been formed, such as the Roman "Oratory of Divine Love," an association of men desirous of mutually exciting one another to good. But these little societies were closed to outsiders and shrouded by a certain atmosphere of mystery. However useful they might be for the personal sanctification

of their members, they were conducted with a reserve which was perhaps due to some human respect, and those who belonged to them did not even venture to undertake any corporal or spiritual works of mercy. It was therefore with some hesitation that Cajetan joined the Society of Divine Love, though in many ways attracted to it. Nevertheless it was here that God awaited him.

A long stay at Vicenza, where he went to attend his dying mother, enabled him to devote himself more freely to exterior works of charity and to succouring the poor and suffering members of Christ. From Vicenza he went to Verona and Venice, where his charitable activities increased and caused him to overcome his natural timidity, till on behalf of his unfortunates he became a powerful and popular orator.

At the end of two years he returned to Rome, and there he found himself quite out of his element; those things in which he had formerly delighted now gave him no pleasure; he seemed to have received a new soul, full of an almost Franciscan tenderness and austerity, whilst his zeal was kindled yet more as he came to understand the needs of the Church and the incompetence of those whose business it was to defend her, but who remained deaf to the call of duty.

But there were some amongst his old friends whose souls had passed through a similar crisis to his own; the pious conferences of the Oratory of Divine Love no longer satisfied them, and they desired to sanctify themselves and help others by deeds and example. Thence issued the plan of a sacerdotal congregation whose motto or watchword should be: " To live as priests, as priests only; to

shun honours; to refuse all lucrative posts, choosing the most obscure and despised positions; and with this end to strive after a spirit of detachment extending to the practice of the most severe poverty."

Cajetan of Thienna feels himself called to found a Society of Regular Clerks

But Cajetan and his companions failed a little in self-confidence; they needed a leader, bolder—rash even, when necessary—who would draw them after him in the way of absolute sacrifice. Very near them, though they knew it not, such a man was living, reserved by Providence for the work. Giovanni Pietro Caraffa was a Neapolitan, of a rich and noble family; he was as ardent and impetuous as his future companions were diffident as to their own powers and talents. Marvellously gifted, Caraffa at the age of twenty had wished to become a monk, but one of his uncles, a Cardinal, took him to Rome during the Pontificate of Alexander VII. The young man was distinguished by Pope Julius II, who made him Archbishop of Chieti, in Abruzzo, when he was but twenty-eight, and sent him as Nuncio, first to Spain and then to England. On his return to Rome he was appointed to a second archbishopric, that of Brindisi, and in 1524 Pope Clement VII commissioned him to supervise the conduct of the Roman clergy, a task which he fulfilled with great firmness.

Between the characters of Cajetan and Caraffa there was an absolute contrast—we might almost say a contradiction, and when the Neapolitan ecclesiastic begged to be admitted to the newly-

formed Society he met with a formal refusal. How could the founder consent to receive among his disciples a man who had filled the highest offices? He hesitated also to introduce into his little hidden cenacle that violent and imperious will. But it was the violence that prevailed. Throwing himself at the feet of Cajetan, Caraffa implored to be accepted as one of his companions, and Cajetan, vanquished by such an attitude, knelt in his turn and opened his arms to this recruit whom he had not desired. This association of two temperaments so diametrically opposed decided the fate of the first Congregation of Clerks Regular. As Caraffa was Archbishop of Chieti (in Latin *Teanum*) and he was known as *Episcopus Teatinus*, the reputation attached to his name resulted in the Society he had joined becoming known as the Theatine Congregation.

One of the principal points of the Rule was that which forbade the possession of any ecclesiastical benefice. Caraffa, an Archbishop twice over, began by resigning his double episcopal dignity, and applied himself to lead in all its rigour the humble and mortified life he had desired.

Poverty, according to the idea of the founder, was to be effective, even to the extent of the privation of necessaries, but before approving the Institute the Pope commanded certain modifications of this Rule. He allowed the right of property to the Congregation collectively, and even authorized those members who possessed worldly goods to dispose of their revenues under the control of their Superior.

Approved by Clement VII on the 3rd of March, 1524, the Theatines received, on the following 4th of September, the Brief which erected their little

Company into an Order canonically approved. The Superior, or Provost, was elected every year, and at the end of three years was no longer eligible. The Rule remained for a time rather indefinite, and did not receive its decided form till a good deal later. Meanwhile the members, though, so to speak, "finding their way," placed above all their duties that of prayer. They recited in common the day and night Office; and during the daytime they reserved some hours for silence and recollection. Their work was the care of souls, especially of the sick and poor. But they did not forget that the first aim of their Institute was the sanctification of the secular clergy. They preached in the first place by the example of their life of labour and detachment, but also they strove to reach the minds and hearts of their fellow-priests by inviting them to spiritual conferences and general retreats. They received into their house clerics who were preparing for ordination, and endeavoured to make them understand the obligations of that state which they were bound to honour by their zeal and the regularity of their lives. It was amongst such as these that they found subjects who by joining the Congregation helped its development.

The work had thus entered on a definite path when a thunderbolt fell which threatened its very existence. The Constable de Bourbon, who had deserted from the French king to the emperor, marched to Rome and took the city by assault in 1527. For seven weeks the Pope was shut up in the castle of Sant Angelo, the Cardinals' palaces and religious and private houses were pillaged, and that of the Theatines almost demolished. Cajetan himself received personal ill-treatment, and he and

his companions had to escape to Venice, where they re-constituted their community. To please Caraffa Cajetan made a foundation in Naples where the members followed the same methods of apostleship as in Rome and Venice.

It was easy to foresee from the beginning that two such very opposite characters as those of Caraffa and Cajetan would expose their religious family to many trials. They shared the authority, succeeding one another year by year, as the Rule ordained, thereby causing changes and upsets that were very unfavourable to the perseverance and formation of their subjects. Before long it became evident that Caraffa was gradually detaching himself from the community. The new Pope, Paul III, remembered that this prelate, of unusual capacity and great piety, had been employed by the Roman Curia, on a mission of confidence, and that now, mellowed by age and experience, he would be yet more capable of serving the Church in similar ways. To increase his authority the Pope offered to make him a Cardinal—a dignity forbidden by the Theatine Rule. Caraffa, it is said, accepted this separation from his companions with a bad grace. Nevertheless he submitted, and brought to the service of the Church all the generosity and energy that fitted him for the important functions with which the Pope charged him.

It is to his initiative that is due the creation of the Tribunal of the Holy Office, which possesses formidable powers against those who are suspected of professing opinions contrary to the orthodox Faith. At the same time was constituted the Congregation of the Index for the approval of writings on ecclesiastical matters, and the cataloguing of

those the reading of which was forbidden to the faithful. The spirit of Protestantism was then extending itself throughout Europe, and these vigorous measures of Cardinal Caraffa preserved Italy from the contagion of heresy.

From 1545 to 1552 he took part in the Council of Trent, and after its interruption ceased not to demand its resumption. After the troubled Pontificates of Julius III and Marcellus II, Caraffa was elected by the Conclave and took the name of Paul IV. It was not he, however, who triumphed over the difficulties that hindered the reopening of the Council. This was the work of his successor, Pius IV. Caraffa died "in harness," at the age of eighty-three, leaving behind him the reputation of a pontiff of indomitable energy.

Development of the Theatine Congregation

Cajetan had been dead eight years when Caraffa left the Order. Before that time the founder had taken for his auxiliary Giacomo Marinoni, a holy man, who governed the community in a spirit of sanctity, and who has been beatified. Cajetan himself spent the last four years of his life in profound retreat, practising extraordinary penances and preparing for death, which came to him on August 7th, 1547. He was canonized by Clement X in 1671.

The Congregation progressed but slowly while the conflict between the leaders lasted; besides which, Saint Cajetan sought not so much the number of men as their spiritual value. He did not admit new subjects very easily but preferred to lay a deep and solid foundation.

After his death, the Order spread over Italy and made foundations in Spain, the United States and France, where they possessed a rich convent in Paris, endowed through the liberality of Cardinal Mazarin.

What chiefly hindered the Congregation from developing to any great extent was the lack of a sufficiently clear and definite aim or purpose. Though not very numerous, the Society counted among its members writers, men of learning, many bishops and several cardinals. Saint Andrew Avellino, the friend the Saint Charles Borromeo, and canonized by Clement XI, was a Theatine.

At present the Theatines only number a few dozen. Their mother-house is in Rome, near the magnificent church of Saint Andrea della Valle, which they serve.

Other Secular Congregations Founded in the Sixteenth Century

The example of Saint Cajetan was soon followed, and during the last years of the sixteenth century numerous societies of secular priests were started, of which seven have been more or less prosperous; viz: the Somaschi, the Barnabites, the Clerks of the Mother of God, the Clerks Minor, the Secular Priests of Christian Doctrine, or *Doctrinaires*, the Clerks of Pious Schools, and the Pious Workers, of Naples.

In 1528 Saint Jerome Æmilian founded his Congregation at *Somascha* between Bergamo and Milan, from which place it took its name, though sometimes called Saint Mayeul's. The Society was approved by Clement VII in 1540. As missionaries and

teachers, they possessed on the eve of the Revolution more than a hundred colleges, the greater number of which disappeared and have only been reopened with difficulty. Their founder was canonized by Clement XIII in 1767.

The Barnabites were founded at Milan in 1530, by Saint Antonio Zaccaria, a physician of Cremona, and were approved by Clement VII, in 1533, under the official title of Regular Clerics of Saint Paul. (The popular name of " Barnabites " came naturally to the Congregation through its association with the Church of Saint Barnabas, Milan.)

At that time Northern Italy was being ravaged by foreign invasion and threatened by the progress of Protestantism, and the work of succouring the unfortunate and supporting abandoned orphans was one that appealed to all good men. But besides this it was necessary to be ready to engage in controversy with the heretics and thus to preserve the faithful from the seduction of false doctrines.

To this work the Congregation especially devoted itself. " The scope of their vocation, besides preaching in general, giving missions, ministrations in hospitals and prisons and the education of youth, and above all, the revival of the ecclesiastical spirit and zeal for souls among the clergy, includes also a particular devotion to the thorough study and exposition of Saint Paul's Epistles." [1]

The holy founder died in 1539, at the early age of thirty-seven, but his work had already taken root, and his sons did much to preserve the Faith in Lombardy. Their success determined Clement VII to send them to Berne, where the people had been constrained by Jeanne d'Albret to embrace Calvinism.

[1] Cf. article on the Barnabites in *Catholic Encyclopedia.*

Not only were they recalled to the Faith of their fathers, but the foundation of several colleges contributed to fortify them in the practice of it, and the country has remained profoundly Catholic, even through the days of the Revolution.

Saint Francis of Sales, hearing of the Barnabites in France, invited them to his diocese and made use of their assistance in his crusade in the Chablais.

The Archbishop of Paris, Jean François de Gondi, in his turn, called them to the capital and gave them the convent of Saint Eloi, near Notre-Dame; he also helped them to found several colleges in the district.

At the same time houses of the Congregation were established at Vienna, and they were given in Rome the beautiful Church of San Carlo ai Catinari, which was finished in 1660.

Finally, these zealous workers were asked by the Congregation of Propaganda to provide missionaries for the Far East, and they evangelized successively China, Siam and Burma, from which latter place they only returned to Europe in 1806.

The French Revolution wrought havoc in the Society, and they were not fully re-established till 1815. At present they have seven provinces composed of four hundred Religious. Since 1906 they have founded stations in Brazil and have lately started in a district in the Far East.

Their founder, Saint Antonio Zaccaria, was canonized by Pope Leo XIII, in 1897.

The Servants of the Sick (or, as they are also called, "The Fathers of a Good Death") were started in 1582, for the exclusive work of the care of the sick in hospitals and in their homes, and they bound themselves by vow to devote themselves to the

plague-stricken. Their founder was Saint Camillus of Lellis, a Spaniard, but it was in Rome, with the encouragement of Pope Gregory XIII, that he assembled his first companions and formed a Society of Regular Clerks, resembling to some extent that founded by Saint John of God. The Society comprises both priests and lay brethren, and they have the care of hospitals where they work for the spiritual no less than the physical welfare of the patients. Tried by successive revolutions in Italy, the "Camilleans" have since spread to other countries of Europe and even to America. They now number about four hundred, and have novitiates in Lombardy, Germany and the Netherlands. Their Superior-General lives in Rome, near the Church dedicated to Saint Camillus of Lellis, who was canonized by Benedict XIV in 1746.

The Clerks Regular of the Mother of God were instituted at Lucca by the Blessed Giovanni Leonardi. Clement VIII called them to Rome and Paul V endeavoured to amalgamate them with the Clerks of the Pious Schools, but this association of missionaries and teachers could not continue, and in 1617 the two Societies resumed their mutual independence. The Clerks of the Mother of God gave up educational work and devoted themselves exclusively to preaching. In 1910 this Congregation comprised only about thirty members. They have six houses, of which five are in Italy, and one in the Principality of Monaco, where they serve the parish of Saint Charles.

The Clerks Minor were founded at Naples, in 1588, by the Venerable Agustino Adorno, a noble Genoese, and the Popes Sixtus V and Gregory XIV approved them as a Community of Regular Clerks.

Adorno died prematurely and was succeeded in the government of the new Society by a young Neapolitan nobleman, Ascanio Caracciolo, who from devotion to Saint Francis, changed his name to that of the Saint of Assisi, by which name he was canonized in 1807 by Pius VII.

The Clerks Minor do not appear ever to have possessed many houses. They now serve in Rome the Sanctuary of Santa Maria in Lucina, and Pope Pius XI has lately entrusted to them the new parish of the Holy Angel Guardians, outside the Porta Nomentana. Their General lives in Rome at Sant Angelo in Pescheria.

It was at Naples also that was founded *the Society of Pious Workers*, by the Venerable Charles Caraffa, cousin of Paul IV. In 1601 he gathered together several priests for the work of preserving young girls exposed to temptation, and also for giving missions to the country people. The Chapter of Saint Peter of Rome gave them the convent of Santa Balbina, where they have established a Refuge. The Superior-General resides in Rome.

CHAPTER II

THE SOCIETY OF JESUS

Character of the Institute

FOUNDED almost at the same time as the first Congregations of Regular Clerks, the Company of Jesus exhibits a wholly new type of religious life, essentially different from the attempts of Cajetan and his followers.

These Societies, exclusively Italian in their origin, leave a great deal to individual initiative; after—and even before—the death of the founder the government is in the hands of members elected for very short periods and who are not always re-eligible. The Rule itself is not wholly defined and is subject to change according to unforeseen circumstances. It is a regime of complete abandonment to Providence, leaving scarce any place for the ideas or projects of individuals, who can only use their authority in order to leave the work in the hands of God.

Saint Ignatius, on the contrary, is of a wholly different temper. He had been a soldier and had learnt the importance of the "single command," and his strong will, strengthened yet more by profound meditation on the end he wished to attain, resolved to give to his Company a firm and logical

direction, the foundation of which should be its centralization. At the same time he would extend the action and influence of his religious as widely as possible, not confining them to any special kind of ministry, nor to the limits of any State or Continent. He would send them wherever he thought they could work for the Greater Glory of God.

The first official Act by which the Society of Jesus was canonically recognized is the Bull *Regimen Militantis ecclesiæ*, published by Pope Paul III on the 27th September, 1540.

This formal recognition presupposed the existence of a work that was already established, at least in outline, and in fact the same Pope had on the 3rd of September, 1539, approved by word of mouth a " formula " containing the essential features of the Institute, and two years before that Ignatius and his first ten companions had begun to live in community in Italy.

We must go back a few years: on the 15th of August, 1534, Inigo, or Ignatius of Loyola and six of his friends had assembled at Montmartre, in the chapel where, according to an old legend, Saint Denis had been martyred. Peter Le Favre, the only priest among them, said Mass, and then together they pronounced their vows of poverty and chastity, adding another to go to Jerusalem, there to nurse the sick and work for the conversion of the Mahometans. If this journey could not be taken within the next three years they were to go to Rome and offer themselves to the Sovereign Pontiff, who would dispose of them as he pleased.

In order to understand the motives for taking these vows of poverty and chastity we must recall

the state of decay into which ecclesiastical institutions had then fallen. There still existed, it is true, religious houses that preserved the spirit of their founders, where observance was still maintained, and where there might be found men full of the Spirit of God, whose efforts were all the more praiseworthy in that they lived in the midst of general laxity. The "mendicant" orders, Franciscans, Dominicans, Augustinians and Minims, were scarcely less exposed to temptation than the monks and canons, as their very poverty freed them from material cares, and many gave themselves up to disorders which caused perpetual scandal.

Among the secular clergy there was the same spirit of worldliness and forgetfulness of the duties of their state. No doubt there were many good priests and prelates, but for the majority the priesthood was merely a profession, and a lucrative one for those who had succeeded in thrusting themselves into rich prebends, whilst those who had not been so fortunate made it the object of their ambition to obtain a comfortable benefice. Work for souls and their duties to God held but a secondary place in their calculations.

Understanding the evil that was wasting the Church, Saint Ignatius designed to apply the remedy directly to the seat of the disease, and with that object were the vows of the future Jesuits formulated at Montmartre. They thus renounced for ever all earthly enjoyments and freely engaged themselves to form a company of priests and clerics, bound together by the tie of a common aspiration after a perfect life. Closely attached to their leader, and burdened with no unnecessary baggage, they could pursue their ideal without hindrance.

Whence did Ignatius obtain this extraordinary ascendancy over his companions? Chiefly in that before forming others he had formed himself. In his youth he had sought glory as a soldier. A providential wound had been the means of a complete spiritual conversion, and in the solitude of Manresa he became a new man, armed with the mighty weapon of the Spiritual Exercises.

The Beginnings of the Company of Jesus

The Exercises are a spiritual method, appealing to all the faculties of a man's soul, putting him in the presence of his last end and guiding him to the consideration and willing acceptance of those means which will lead him, by a generous self-renunciation, to choose the life of perfection as the road that will unite him to God.

Inspired by Heaven and armed with this valuable weapon, Ignatius will go forth to resume his career of conqueror, but henceforth he will work only at the conquest of souls, and for the Greater Glory of God.

He had hoped to receive light and counsel from the theologians of Alcala and Salamanca, but they treated him as an imprudent innovator or a visionary, and he was reported to the Inquisition. He therefore went to Paris, to the University, which contained an assemblage of students from all parts of the world. There he met with kindred spirits, capable of understanding and appreciating his teaching, and who, under his direction, would aspire to the spiritual joys of a life of sacrifice. To these friends he gave

the Spiritual Exercises, and amongst them he found his first companions.

But before undertaking to preach the Word of God it would be necessary for them all to finish their studies and receive ordination, and Ignatius had prudently deferred the time for putting their vow of poverty into actual practice, as well as the date of their proposed pilgrimage. He himself went into Spain, and was joined there by some of his disciples. But war had broken out between France and Spain, and a Society that included subjects of both countries was likely to be suspected. Ignatius therefore called them all to Venice, where they finished their studies and waited for a ship in which they could embark for the Holy Land.

But they had not yet been promoted to the priesthood, and for this a dispensation from the Pope was necessary. Ignatius therefore sent his sons to Rome, in the Lent of 1537, where Paul III received and questioned them. He was satisfied with their replies and gave them the desired permission. They returned to Venice and were ordained, together with their founder, on the 24th June, 1537.

The three years of probation had now expired; they must either set out for Jerusalem or be released from their vow. They could, however, find no ship that was willing to risk the dangers of a voyage to the Levant, the seas being infested by corsairs; their proposed journey was thus impossible. They went to Vicenza, and deliberated on what course they should pursue. It was decided that they should go to Rome and offer their services to the Pope, holding themselves ready to do whatever he should command.

It was now that the question of their name arose.

If they were asked to what Congregation they belonged what should they say? After discussion Ignatius finally decided that they should be called "The Company of Jesus."

There was some opposition in Rome; every reformer must expect some unfavourable judgments: the traditional spirit is almost unconsciously opposed to any innovation that may disturb the ancient routine and trouble the peace of those who do not wish for change. But the Pope was favourable. He ordered Le Favre and Laynez, the two eldest and most learned of the company, to lecture, one on Scholastic Theology and the other on Holy Scripture, at the Sapienza; whilst Ignatius was given free liberty to evangelize the people.

Meanwhile the definite form of the Society was being elaborated. Should it be limited to the present number of members or include others, that it might become permanent? Should they adopt some already approved rule, or amalgamate with the recently founded community of the Theatines? During 1539 a plan was drawn up which Ignatius submitted to the Pope. He accepted it on the 3rd of September with many praises and promised to ratify it by a Bull. This Bull was not, however, published immediately. Some of the Cardinals took fright, or at least expressed their astonishment at this new form of religious life; and negotiation was necessary to obtain their consent. At last, as we have already said, the Bull *Regimen Militantis ecclesiæ* appeared, which gave canonical existence to the Company of Jesus.

In the Lent of 1541, after going through the Spiritual Exercises in common, the Society elected a Superior, and in spite of his resistance, Ignatius

was chosen. In the following April he received his first companions to their solemn profession.

But the Constitutions did not at first take a final and definite form: they were given a period of trial from 1540 to 1550. In the July of that year a fresh edition was approved by Pope Julius III. Ignatius then convoked an assembly of the professed members, which lasted from November to the following February, during which a final revision was made. There remained some matters of detail, at which Ignatius worked for several years. Finally, in 1553, the finished Constitutions were promulgated, and Father Nadal was sent to the different houses of the Company to distribute and explain them; this visitation lasted for three years.[1]

It should be here noted that the Jesuit Rule contained several provisions that by their novelty provoked some opposition.

At first the number of subjects was limited to sixty, but this restriction disappeared as their work increased. At the death of the founder, in 1556, the Jesuits numbered nearly a thousand; nine years later this number was doubled, and in 1576 they were nearly 4,000.

One of the objections raised to the new Society was the absence of any distinctive costume; for some canonists this was equivalent to a denial of the religious life. Some of the Popes, notably Saint Pius V and Sixtus V, strove to impose on them a form of religious habit, and also to oblige them to the choral recitation of the Divine Office. Filled with the spirit of obedience the Jesuits submitted to both these regulations, which after a time were

[1] The Constitutions as *finally* adopted by the Congregation in 1558 have never been altered.

acknowledged to be impracticable. It mattered little to them to add a hood to their cassock, but it was soon found that the obligations of the choir were incompatible with their active work for souls, and the rule was not carried into effect.

Organization of the Company

After two years' novitiate the Jesuits make simple but perpetual vows. The solemn profession is deferred, but is preceded by a second year of novitiate ("The Third Year"): those Fathers who are not yet, or who are not going to be admitted to the "great vows" form a special category of "spiritual coadjutors," distinct from the Brothers, who are "temporal coadjutors." Exteriorly the former have the same functions as the other Fathers, except that certain offices are reserved for those "of the Four Vows."

The government of the Jesuits is wholly monarchical. The Superior-General alone is elected by an assembly or Chapter of deputies from the different provinces of the Order. Once elected, he is invested with absolute authority; he alone nominates the provincials and rectors, those superiors who do not rank as rectors being appointed by the provincials.

As a corrective to this absolute power the General has a council of Assistants, who are representatives of the chief Catholic nations. He is bound to consult them, but may then make his decisions on his own responsibility.

In exceptionally grave cases the Assistants of the General may convoke a meeting of the

provincials and deputies who had elected the General. Such an assembly seems never to have taken place, and it is perhaps probable that when there has been disagreement between a General and his Council the former has preferred to come to an understanding with his advisers rather than to defend himself before the delegates of the whole Order.

The provincials, rectors and other superiors are also provided with a Council with whom they discuss matters of business; but they are not obliged to follow the councillors' advice.

In order to keep the General informed of the state and works of the Society, it is the duty of local superiors, and also the right of subjects to communicate directly with the supreme authority, which has to watch, not only over the groups of houses that constitute the provinces, but also over their co-ordination, that they may work together for the common good and maintain unity of action and ideas.

Above the General is the Pope, to whom the Jesuit makes profession of blind obedience. We have seen how in certain practical details the Society has accepted with docility commands which were in fact scarcely more than expressed desires.

But there came an occasion when this perfect obedience was put to a severe test. In 1773 Pope Clement XIV, unable to resist certain influences which seemed to him to threaten the safety of the Church, published the Brief *Dominus ac Redemptor*, by which the Society was formally suppressed. [See below.] Nearly twenty-two thousand Jesuits obeyed this decision.

The Chief End of the Society

If we were asked, "What are the Jesuits?" we should reply that they are a body of religious men deriving their origin, their strength and their permanence from the book of the Spiritual Exercises. Education is their principal work, taking this word in its broadest sense. It includes the teaching of youth in colleges and seminaries; the instruction of Christian peoples by the ministry of preaching; the conversion of the heathen in foreign missions. The direction of consciences is a most efficacious method of teaching, by showing virtuous souls how to sanctify themselves, enlightening and helping all who are struggling with the difficulties of life, whilst the retreats given by the Society are the means of raising those who are either seeking their way, or are already on the road, to advance more generously towards a complete abandonment into the hands of God.

Science is also cultivated by the Jesuits, but as a means of apostolate: as theologians, moralists, philosophers, exegetists, they are prepared to defend the Faith and combat error. In such subjects as these they have given a noble army of warriors to the Church. Laynez, Salmeron, Le Favre and Le Jay were sent by the Pope to the Council of Trent, and there sustained victorious controversies against the teaching of Luther; Robert Bellarmine (1542-1621), famous both for his writings and sermons, was made a Cardinal by Clement VIII; he was beatified by Pius XI, at the same time that Peter Canisius (1531-1597), who had defeated heresy

in the German dominions, was canonized. Tolet (†1596) and Maldonat (†1583) inaugurated in France the theological teaching given in the Colleges of the Society. Suarez (†1548) and Vasquez (†1604) studied and interpreted Saint Thomas. We may also cite Sauchez (†1610), Cardinal de Lugo (†1660) and the learned Père Possevin (1534-1611), who was the first to engage in historico—theological discussions with the Russian Church.

Others, though not filling important posts, have walked in the steps of the mystics and have composed works that have nourished the devotion of pious souls in the world and the cloister.

But the studies of the Fathers are not restricted to the Sacred Sciences. There are amongst them literary men, poets, historians, geographers, archæologists, mathematicians, physicists, astronomers; only, such subjects are not pursued out of curiosity; they do not seek for fame, and even despise notoriety. Their aim is to direct their scientific studies to the principal end of their Institute: the glorification of God and His Church.

In order to attain this end the sons of Saint Ignatius must never forget the necessity of working at their own personal sanctification by the practice of obedience and self-abnegation; their life is made up of daily sacrifices that tend to the destruction of ambition, self-love and self-interest. Not that their religious training aims at the annihilation of all individuality; they are not to be anonymous workmen, without personality and, so to speak, interchangeable. The foresight of superiors employs each subject according to his special aptitude, that he may be able to perform the maximum of useful work. What is demanded of all is that they should trust in

the wisdom of those who, enlightened both naturally and supernaturally, have to make the best possible use of the forces at their disposal.

Rapid Development. The First Missions; the First Martyrs

It would be impossible here to relate in detail the interior or exterior history of the Company. Suffice it to say that during the first two centuries of their existence they passed through two different phases: first, an extremely rapid development, followed by a period of prudent defensiveness, which cannot be called decline, but which marked a time of intermission, foreboding a catastrophe.

We have seen that during the twenty years after the death of the founder the number of members quadrupled; at the beginning of the seventeenth century they were 20,000, and, on the eve of the suppression, 22,500.

Born in Italy, the Order spread at once to Spain and Portugal, to France and all parts of Catholic Germany, to Poland and to Hungary, and, in spite of persecution, to England and Ireland. They sent missionaries to all the heathen countries: Saint Francis Xavier preached in India and Japan (1541-1551), and prepared the way for his brethren, who, at the beginning of the next century, established themselves in China, turning to account the mandarins' tastes for the mechanical arts and exact sciences.

In 1610 the Indian missions had spread to such an extent that it was necessary to form two provinces: those of Goa and Malabar. In Africa attempts

were made to penetrate the Ethiopian territory; at Madagascar and on several points of the coast they combated the errors of animism and fetishism, as well as striving to preserve the negroes from the errors of Islam. In the Levant a house was founded in Constantinople, whence to send missionaries to the Ottoman Empire. Armenia, Syria, Palestine, Egypt, were all evangelized, though without starting regular missions: the Maronites desired to be reunited to the Church of Rome, and the monophysite Copts seemed disposed to listen to Catholic teaching.

Many of these hopes were not destined to be realized, but the Spanish and Portuguese colonies in America and the Philippine Isles were easily accessible: Brazil, in 1549, Peru, in 1568, Mexico, in 1588, and Paraguay, in 1607, were opened to the missionaries. In many cases their success was not gained free of cost. As early as 1549 the Society honoured its first martyr, Père Criminali, murdered by Hindu Mussulmans. In Japan and China, in Ethiopia and the Philippine Islands, in Brazil and amongst the savage Iroquois in Canada the blood of the missionaries flowed in torrents.

In Europe itself the Company has furnished its contingent to the army of martyrs. Père Sallès and Brother Saultemouche, put to death at Aubenas by the Calvinists in 1593, have lately been beatified: in England Father Edmund Campion, martyred in 1591, was beatified by Leo XIII, whilst the Cause is well advanced of Père Ogilvie, a Scotch Jesuit,[1] hung in 1615, and the thirty-eight religious who were executed between 1594 and 1638.

In Hungary the two Fathers Grodzec and

[1] Beatified by Pope Pius XI in December, 1929.

Pangriaz fell victims to the Protestants, and Père Olivaint and his four companions were shot, in 1871, by the Communists of Paris.

The Company of Jesus is above all a Teaching Order

The chief work assigned to his disciples by Saint Ignatius was that of Teaching. And to begin with, this teaching is that which is given to subjects on their entrance into the Order, during the time of their religious formation. Even if they have been through the usual course of studies, they must again take up that of the classics, in order to the attainment of a perfect literary culture; but during their years of studentship they are sent to the different colleges, where as surveillants or teachers in the lower classes they learn to put theory into practice, and to direct grown men by their experience in managing children.

After this apprenticeship they take up the study of the Sacred Sciences and are called to the priesthood, which they do not receive till after their thirtieth year, when they have acquired the maturity necessary for the work of the sacred ministry.

A Jesuit teaches first and chiefly by the example of a life of zeal, detachment and regularity; then by his work in the pulpit and confessional, as well as by the writing of books and articles, a powerful means of promoting the Greater Glory of God.

Their teaching, strictly so-called, is given in their colleges, which were numerous, even in the early days when they were established wherever it was necessary to protect Catholic youths against the

scourge of religious ignorance and the contagion of Lutheranism.

These colleges were really necessary: the ancient universities, attached to their old-fashioned methods, were behind the times, content to rest on their former reputation. Such colleges as had been founded for the support of poorer students had decayed and were no longer open save to a few privileged subjects. By giving free education to externs the Jesuits soon counted their pupils by thousands, drawn from every class of society. In Rome "the Roman College" was given by Pope Gregory XIII the title of "Gregorian University," and the best theologians were chosen to teach there. The German College prepared the youths of that country for the battle against heresy. In France even the smaller towns were ready to make sacrifices in order to possess a Jesuit College.

The Collège de Clermont, in Paris, afterwards known as Louis-le-Grand, was a centre of orthodox science and doctrine which aroused the vehement opposition of the Gallican doctors of the Sorbonne, with whom the Society had to institute many proceedings in order to retain their right of educating youth.

Many religious communities had followed the Jesuits in the work of education, but what had been at first a lawful emulation presently degenerated into a bitter rivalry. Some of these schools did not succeed as had been hoped, and their founders discovered that they had entered into a formidable competition with those of the Jesuits, which were much better organized.

It must also be acknowledged that the party which was hostile to the Company found allies in certain

religious communities, both old and new. To some of these the fervour and apostolic spirit of the Jesuits appeared as a tacit condemnation of their own relaxation. With others a praiseworthy emulation had turned into jealousy, and Jansenism had not failed to encourage this uncharitable disposition.

Even among the episcopate and secular clergy there were some who regarded the enterprises of the Company with disfavour. They thought to discover in them a desire for independence, and even reproved their zeal for the succour of those flocks who were sometimes left without a shepherd. Such was the famous Palafox, bishop of Puebla in Mexico, renowned for his bitter hatred of the Sons of Saint Ignatius, though otherwise charitable to the poor and of an austere life.

Every means was good by which to injure the Jesuits. In their Indian and Chinese Missions certain concessions had been made to some of the native prejudices and customs. These were seized upon and reported to Rome as attempts against the integrity of the Faith. If mistakes had been made, it is certain that they were severely condemned by superiors, and those who had been in fault submitted with respect to the Pope's decisions, even if he had been misinformed. [These concessions were forbidden by Benedict XIV in 1744.]

On the other hand, some Jesuit theologians, in their instructions on Moral Doctrine, had controverted the rigorism of certain doctors, who, not having come into personal contact with the mental sufferings of many sinners, applied the rules of casuistry to every case with a severity that discouraged many souls, and drove the scrupulous

to despair. The Jansenists were only too ready to push to extremes this accusation against what they called "the moral laxity of the Jesuists." Clothed in an attitude of austerity that was easier to assume than to justify, they attacked with virtuous indignation a theology whose only defect was that of perhaps a too great compassion for human miseries. However, the theses which were then censured have since been canonized in the person of Saint Alphonsus Lignori, and the Jansenist teaching is now regarded as a dangerous heritage, claimed by none.

Suppression of the Company by Clement XIV

During the eighteenth century the Jansenist party was reinforced by "the Philosophers," or rather by unbelievers, who, whilst numbering amongst them men of undoubted literary and scientific talent, found fault with Religion in the name of Reason, or, as they called it, Philosophy. It was unfortunately from among this impious sect that Catholic princes had imprudently chosen their councillors and ministers. Now, as these *esprits forts* were opposed to the teaching of the Church, and the Church had no more devoted servants than the Jesuits, it was against the latter that a league was formed with the object of utterly destroying the Company. In order to force the hand of the Holy See the Bourbon powers proceeded to violent measures. In 1758 the Marquis of Pombal ordered the expulsion of the Jesuits from Portugal; in 1767 the Count d'Aranda closed the 240 houses they possessed in Spain, and more than 5,000 Jesuits were deported to Italy,

where the Pope was asked to provide for their sustenance; all their goods were confiscated and they had nothing to depend upon but the charity of the sovereign Pontiff.

In France, Choiseul, the minister of the weak-minded Louis XV, abetted by the hatred of Madame de Pompadour and of the Parliament of Paris, followed the same course; iniquitous decrees were issued against the Jesuits, and in 1764 a royal edict ordered the suppression of the Company, with confiscation of their property and expulsion. The episcopate had protested almost unanimously, but no notice was taken of their remonstrances, and the Archbishop of Paris, who had spoken the loudest in their defence, received a *lettre de cachet*, exiling him from his diocese.

But the enemies of the Society were not yet satisfied: they wanted its absolute extinction, and this they tried to force upon the Popes. Benedict XIV and Clement XIII had resisted, but Clement XIV, circumvented by intrigues and intimidated by threats, finally yielded, and on the 21st of July, 1773, signed the Brief suppressing the Company of Jesus.

It may be asked, what were the consequences of the Pope's capitulation? From the single point of view of public instruction the effects were disastrous. Six hundred flourishing colleges could not be closed with impunity. Those rival institutions which had rejoiced rather prematurely at the prospect of "sharing the spoils of the victims" were the first to suffer. In order to obtain a sufficient number of masters, they had to engage incompetent or even unworthy men, whilst a spirit of independence and indiscipline, the ruin of the principle of authority,

was introduced into their establishments. There were very few religious bodies that escaped the revolutionary contagion. The whole social edifice seemed to be crumbling; the Bourbon monarchs lost their crowns—even the Pope's tiara appeared to totter. Had the Church been a human institution she must have come to an end.

But what was the attitude of the three thousand French Jesuits, chased from their establishments in 1764? We must distinguish two phases: until the Pope had spoken they submitted to the royal authority, but many of the Fathers left France, which they were allowed to do, and joined those provinces which had been spared, in England, Russia and America. After the publication of the Pope's Brief they offered themselves to the Bishops as secular priests, and many were incorporated in the dioceses, though under rather hard conditions. They could not, at any rate at first, be appointed to official posts in the administration, to parishes or educational institutions, but many of them were employed in the direction of convents or authorized to preach, but under the condition of quitting their native country, and, sometimes, of changing their name.

The following figures are accurate: among the ex-Jesuits massacred in Paris in 1792 there was a Vicar-General of Lyons, a curé of the diocese of Sarlat, a vicar of Brest, some preachers, like the famous Père Lanfant; and nearly all the others were hospital chaplains, almoners or confessors of convents. Among the victims of the Septembrists there were about fifty religious; of these ten belonged to the old Orders, twenty or so to the modern communities (Sulpicians, Eudists, or Doctrinaires), and there were twenty-four ex-Jesuits, who,

in spite of the dispersion, had united to assert their submission to the Church and to die for her.

Re-establishment of the Company

The Order of Jesuits was officially abolished, but the spirit of Saint Ignatius still lived in the hearts of his sons. The felled trunk lay on the ground, but its sap was not dry, and vigorous young branches soon began to shoot forth. In 1790 Père de Clorivière instituted in Paris a Society of men and women who proposed, whilst living in the world, to observe the evangelical counsels, according to the Ignatian method. In 1794 three young seminarists, the Abbé Tournely, Varin d'Ainvelle and Charles de Broglie, had formed an association in the Netherlands which was to revive the traditions of the Company; they called themselves "Fathers of the Sacred Heart" and begged some of the former Jesuits to instruct them in the practices and customs of the Society.

Lastly, in 1799, another association was formed in Rome, which had the misfortune to accept as head an enigmatical personage called Paccanari. These were "the Fathers of the Faith." They joined the Fathers of the Sacred Heart, and presently found themselves obliged to separate from their first Superior, and in 1807 the Holy Office put an end to Paccanari's self-imposed mission. His former subjects then accepted Père Varin as Superior, and soon spread through Europe. They did sufficiently well in France to bring down upon them the thunders of Napoleon. But whatever may have been said, the Fathers of the Faith were not Jesuits,

but hoped to enter the Society when it should be re-established.

This re-establishment was felt to be near at hand, and in some places, chiefly in Russia, a feeble spark was being kept alive, ready to break into flame at a favourable moment.

In order for Clement's Brief of Suppression to be canonically obligatory it had to be made known to those whom it concerned by the local bishops. In France this notification could not be made, because the Parliament had anticipated all papal decisions, but the Jesuits did not choose to take advantage of this informality.

It was not, however, the same everywhere: if the Catholic powers did try to put the decree into practice, neither Frederick II of Prussia nor the Empress Catherine of Russia would allow their subjects in Poland, Silesia and White Russia to be deprived of the spiritual and intellectual assistance of the Jesuits. They forbade the promulgation of the Papal Brief; several colleges and houses were kept open, and the Society retained a semblance of existence under a "Vicar-General." This ambiguous situation still endured when Pius VII, freed from the constraint which had been put upon his predecessors, began to take reparative measures. The existence of the Russian Jesuits had been recognized by Rome since the 7th of March, 1801, and numerous subjects, ancient members of the Company, joined the Fathers of Poland. In 1804 the Society was officially re-established in the Kingdom of the Two Sicilies; in England, the Low Countries, Switzerland and North America the old provinces were re-formed, and the Fathers of the Faith, having vainly solicited corporate union

with the Company, most of them resolved to enter the novitiate and were received individually.

It was not, however, till 1814 that the Bull of Pius VII, *Sollicitudo omnium ecclesiarum*, appeared, which revoked the Brief of Clement XIV, and re-established the Company throughout the world.

In France, so heavy had been the iron hand of Napoleon, that any attempt at reconstruction was considered imprudent, and the Fathers of the Faith, from their likeness to the Jesuits, were tracked by Fouché's police. Père de Clorivière remained alone in Paris, waiting for God's hour to strike. It was not until 1814, after Napoleon's abdication, that the Society was authorized to receive novices and re-establish themselves in France. Thenceforth, they were able, as far as a personal restraint allowed, to reopen their residences, colleges and houses of study for young religious, and to undertake other works; which they did in every place that was available, with scarcely sufficient means, but with an ardour that had been stimulated by a long period of waiting.

But they had yet to obtain recognition from the Government and to triumph over the resistance of Opinion.

The old prejudices against the Company had not disappeared, and the enemies of all that recalled the venerable institution pursued with furious threats the Fathers and their friends. For a long time they had to conceal their existence and their activity: the government of the restored Bourbons might have been more favourable, if it had not been intimidated by the clamours of the press and Parliament. Even those ministers who were well-intentioned could do nothing against the storm of

foolish pamphlets, calumnies and odious accusations that were circulated everywhere, and in 1828 a royal ordinance of Charles X closed the *petits séminaires* where the Jesuits taught.

Under varying forms this campaign of defamation lasted through almost the whole of the nineteenth century, not only in France but in the countries of both worlds. There have been, and there still are, periods of peace alternating in such a way that persecution is never universal; driven from one country the members find refuge in another. No doubt their works suffer, but not all together, and we see England, now that the penal laws have become obsolete, offering hospitality to those who are proscribed elsewhere.

One after another, we have seen Portugal, Spain, Italy, Switzerland, Germany and, finally, Russia expelling the Company, and France would not remain behind: the colleges were placed in charge of the secular clergy, the communities dispersed, the novitiates emigrated, and the foreign missions suffered in consequence, for want of recruits. But this reign of persecution by no means succeeded, as had been hoped, in destroying the Society and forcing it to disappear. On the contrary, it had its useful side; it helped to maintain fervour, regularity and a spirit of detachment in the ranks of this Army that has lived in a state of perpetual conflict. Generous hearts do not recoil before the prospect of practising heroic virtue, and the Company has gained in depth what it may possibly have lost in extension. A Jesuit knows that he will be exposed to privations, to calumny, to open or secret attacks and even to exile. But even in a strange country he finds friends who will receive him fraternally.

More than this: the international character of the Society, far from favouring the formation of national groups, influenced by rival, or even enemy governments, helps to draw more closely together the souls of those whose priestly spirit is inspired by the constant yearning for a universal apostolate.

Canonized and Beatified Jesuits

Any statistics on the Company of Jesus should begin with a list of those to whom the Church has accorded the honour of Canonization.

First, Saint Ignatius himself (1491-1556), who was canonized with Saint Francis Xavier (1506-1552), on the 12th March, 1622, by Gregory XV, whose death soon after prevented the Bulls from being published till the 6th August, 1623, by Urban VIII. Then Saint Francis Borgia (1510-1572), canonized by Clement X, April 12th, 1671; Saint Aloysius Gonzaga (1568-1591) and Saint Stanilaus Kostka (1550-1568), by Benedict XIII, in 1726; Saint Francis Regis (1597-1640), by Clement XII, in 1737; Saint Francis Geronimo (1634-1716), by Gregory XVI, in 1839; the martyrs of Japan, by Pius IX, in 1862; Saint Peter Claver (1580-1659), Saint John Berchmans (1797-1821), and Saint Alphonsus Rodriguez, lay-brother (1531-1597), all three canonized by Leo XIII in 1888. Lastly, the holy Doctors, Peter Canisius (1521-1597), canonized, and Robert Bellarmine (1542-1623), beatified by Pius XI in 1925 and 1926.

Besides the martyrs in Brazil and Canada, canonized or beatified collectively, Andrew Bobola and John de Britto were beatified individually by Pius IX. To these we may add the venerable

martyrs and confessors whose cause is being proceeded with before the Congregation of Rites. Amongst these we find the names of Père de la Colombière (†1684), Père Maunoir, a Breton missionary (†1683), Père de Clorivière (†1820), Père Olivaint and his companions, martyrs of the Commune in 1871, and Père Ginhac, who only died in 1895.

Missions

Immediately after its restoration the Company began to re-establish its missions. In 1823 the American Jesuits began to evangelize the savages of the Missouri and Arkansas, but the progress of civilization in the United States put an end to these attempts and the missions were changed into regular provinces. At the same time the Holy See created several dioceses which were put in the hands of the secular clergy.

In 1831 the mission of Libanus was started, which, together with Armenia and Egypt, belongs to the Province of Lyons. Following these were the missions of Calcutta (first English, then Belgian Jesuits); Madura, Jamaica (1837); the Rocky Mountains (1840); Albania (1841) and Canada (1842).

In 1842 the Portuguese Jesuits returned to China and began Missions which were afterwards ceded to the French Jesuits (Kiang-Nan, Province of Paris, and Tché-ly, Province of Champagne).

The Missions in the French colonies: Mayotte (1844), Algeria (1848), Guiana (1852), and Cabul (1864), were suppressed by the ill-will of the Government after 1870, but that of Madagascar has

been revived, and forms the two dioceses of Tananarive (Province of Toulouse) and Betsiléo (Province of Champagne).

Other missions are those of Honduras (1851), Poona (1854), British Guiana (1855), Fernando-Po (1857-1868), Bombay (1858), Batavia (1859), the Philippines (1859), the Mauritius (1861), Kaffraria (1877), Mangalore (1878), Rhodesia (1879), Mozambique (1881-1910), Dakota (1885), Alaska (1886), Goa (1890), the Belgian Congo (1892), Ceylon (1893), Mexico (1900), Tokio (1908), the Carolinas (1919), Patna (1919), Georgia, for the negroes (1920), the Marshall Islands (1922) and Calicut (1923).

In 1925 the Jesuit Missionaries numbered 2,200, of whom about a thousand were priests, who in the dioceses, vicariates and prefectures-apostolic have the care of two million Catholics, with 200,000 catechumens. Three hundred and sixty Fathers or Brothers belong to the black or yellow races.

Missions of Europe (Albania) with Missionaries	36
Missions of Asia	1,381
Missions of Africa	370
Missions of America	230
Missions of Oceania	183
	2,200

Statistic

In 1925 the number of Jesuits was 20,140, of whom 9,159 were priests, 6,558 scholastics, and 4,423 lay-brothers. These supply the six "Assistances" of Italy, Germany, France, Spain, England and

America. The provinces and vice-provinces number 35. The missions are attached to the provinces which support them and send them workers.

This distribution of its members throughout the world shows the universal, the truly Catholic character of the Society. Nothing is so fluctuating as a statistic, and the attempt to give precise figures would be useless. But, to take them generally, the chief groups are those of Italy, with about 1,600 religious; France, with nearly 3,000; Germany, which, with Austria, numbers not less than 2,000. The States which have been revived or come into existence since the Great War absorb about a thousand Jesuits. The Spanish provinces count more than 3,000; the British dominions 1,200; Belgium and Holland with their dependencies nearly 2,000. In Canada there are about 600, in the United States not much less than 3,500, and in Spanish America, including Mexico, at least 1,000. This brings the approximate numbers of the Society to eighteen or nineteen thousand.

CHAPTER III

CÉSAR DE BUS AND THE DOCTRINAIRES

The Venerable César de Bus was born at Cavaillon, in the Pontifical States, on February 3rd, 1544. Whilst serving in the army he lost his faith, and it was not till he was thirty years old that on reading the Catechism of the Council of Trent he returned to the religion of his youth. Then his conversion was so complete that he was before long admitted to Holy Orders. He consecrated himself with untiring zeal to the ministry of souls and the relief of the poor, and gathered the children around him for lessons in Christian Doctrine. Finding that he was losing his sight, he formed a little Society of priests who shared his wish to teach the ignorant; they were known as the "Fathers of Christian Doctrine," or *Doctrinaires* [Doctrinarians]. The first community was established at l'Isle-sur-Sorgue, near Avignon.

In 1597, Pope Clement VIII, on a favourable report of the Bishop of Cavaillon, approved the Society, which existed for ten years under the direction of its founder. But César de Bus died on the 25th August, 1607, in the odour of sanctity, and his work seemed at first likely to die with him; after a little delay, however, it was re-constituted with the encouragement of Rome.

The Church realized her teaching mission—which had indeed been rather neglected during the troubles of the sixteenth century—and the Jesuits had not been alone in understanding it: in 1597, Saint Joseph Calasanctius had founded the Pious Schools; the Barnabites had opened colleges in Berne and Savoy; the Somaschi, at first country missionaries, had taken up the work of education; in 1617 Pope Paul V consented to the amalgamation of the Somaschi with the Doctrinaires, a union which lasted for forty years.

The Somaschi were Italian, but the Doctrinaires, though established in Rome, had their principal field of action in France; their work first increased in the region of Avignon, but soon spread beyond the Papal States. In 1610 they received letters-patent from Louis XIII, authorizing them to found houses throughout the kingdom. In 1626 the Archbishop Jean-François Gondi called them to Paris and helped them to purchase the Hôtel de Verberie, in the Fossé-Saint-Victor, as a novitiate house and a residence for the Provincial; here they built a fine chapel, dedicated to Saint Charles.

Though they had several colleges in Northern France, notably those of Chaumont, Chauny and Troyes, their work lay chiefly in the South, where several bishops gave them the direction of their *Grands Seminaires*. It is not, unfortunately, certain that the Doctrinaires wholly escaped the poison of Jansenism, and some of their pupils imbibed it.

When the French Parliament suppressed the Company of Jesus, the Doctrinaires were called upon to replace them, and they were given charge, amongst others, of the colleges of La Flêche, Aquitaine and Bordeaux, which had been nearly ruined under the secular clergy.

There were many men of talent amongst the Fathers of Christian Doctrine, and their houses had a good reputation for their solid system of education, but the necessity of supplying masters for so many colleges resulted in a change in their organization. Some of these men, well educated and with a true vocation for teaching, did not wish to enter the priesthood or to bind themselves to a religious life, and in 1783 the Superior asked permission from Pius VI to admit subjects who would not have to take religious vows. The concession was granted, but the Italian Fathers refused to accept it, and in the French colleges the reception of members having nothing ecclesiastic about them but the habit transformed the Order into an educational association, open to individuals of uncertain faith and doubtful morals.

The Doctrinarians and the Revolution

Consequently, when the Constituent Assembly imposed its evil despotism on the Church of France the constitutional schism found little resistance in the Society. Nearly all, at least in the houses of the South, took the schismatical oath and two of them were raised to the constitutional episcopate: Villar, Superior of La Flêche, was made Bishop of Mayenne, and Lacombe, Superior of Bordeaux, became Bishop of the Gironde. The former afterwards repented and died in 1837, his conscience never having allowed him to say Mass after his apostasy. Lacombe, on the contrary, was of the number of those who fought strenuously against the Concordat; nominated Bishop of Angoulême by the First Consul, he there played

a deplorable part, defending Jansenist, Gallican and anti-Roman principles up to his death in 1823.

Without joining the party of the schismatical episcopate, several former Doctrinaires mixed themselves up with the religious troubles of the Revolution; the Imperial University included some of them on their educational staff; and it may be remembered that the famous Lakanal, regicide, apostate and married, had been a Doctrinaire.

The members of the Parisian houses had not all followed the example of their brethren in the South. Several of those who were non-jurors remained in their College of Saint Charles, with Claude Bochot, their Superior. When the arrests of 1792 began the latter ordered his companions to disperse and hide themselves. He himself remained with the procurator, Père Eustache Félix, and they were both imprisoned in Saint-Firmin, where they were killed in the massacre of September 3rd, 1792. They are among the Confessors of the Faith who were beatified in October, 1926.

After the Revolution the French Doctrinaires do not seem to have greatly flourished. Some of the ancient members established themselves at Avignon and Nice, but their houses were soon closed.

The Italian branch, who had been faithful to their vows, were confirmed in their privileges by Pius VII, in 1805, and in 1842 the Pope restored their right of electing a Superior-General, who is to be chosen alternately from the two provinces of Rome and Naples. He generally resides in Rome, at Santa Maria in Monticelli.

The founder has not yet been beatified: the last act in the process is that of heroic virtue, which is dated December 3rd, 1821.

CHAPTER IV

SAINT JOSEPH CALASANCTIUS AND THE CLERKS OF PIOUS SCHOOLS

Seeking his Vocation

It was in 1597 that the work began in Rome which resulted in the foundation of the Congregation of the Clerks of Pious Schools, generally known as the Piarists.

Joseph Calasanctius, the founder, was born at Petralta, in Aragon, and belonged to a rich and noble family. Even from childhood he was noted for his tender piety, his purity, his precocious austerity and his solicitude for the children of the poor, whom he loved to instruct and assist.

After his studies at Valencia he was ordained priest and gave his services to the diocese for the evangelizing of the people; at the same time striving to assist the clergy to understand and observe more faithfully the recent decrees of the Council of Trent.

This mission of reform did not meet with all the success he had hoped, and in 1592 he left Spain and went to Rome, where Cardinal Colonna chose him as his theologian. Apart from his office he lived the poor and penitent life of a pilgrim, as did later Saint Benedict Labre. His special devotion was to visit

the Seven Great Basilicas, which he did every day—or rather every night, for he would shorten his sleep and start at two o'clock in the morning. He delighted in visiting the hospitals and prisons, and during an epidemic that was raging in Rome he gave his services to Saint Camillus of Lellis in nursing the plague-stricken and burying the dead.

This good priest could not, however, forget the little children whom he had catechized in his own country, and he found with surprise that in Rome there were no free schools for poor children who were left in ignorance and neglect. He had recourse to the civil and ecclesiastical authorities, to the Rectors of the Colleges; they all praised his design, but none were willing to help him, and he realized that for a work of this kind he must rely wholly upon himself.

Although he had already passed his fiftieth year he now consecrated himself to the work of assisting forsaken children, and gathered together some friends who were willing to help. Thus he inaugurated, without any very definite plan, a work that was to be blessed by God. In 1597 he opened, in the quarter of the Transtevere, his first free public school, which, in 1612, he transferred to the Torres palace adjoining San Pantaleone.

His first companions having failed to persevere, he attempted to get paid helpers; but we know what mercenary devotion is worth. Finally, he found some young men desirous of following his example, who generously devoted themselves to the work. They helped him to struggle with the opposition to his thankless task that was offered by those whose apathy he had disturbed, or whose mercenary interests were threatened.

By 1617 the work of the little community had attained a certain amount of success, and Pope Paul V granted them a first provisionary approbation and authorized them to pronounce canonically the simple vows of religion.

After their establishment as a regular community Joseph and his disciples opened their first extra-urban school at Frascati, and this foundation was soon followed by several others. In 1621 the community could furnish sufficient guarantees of permanence, and Pope Gregory XV, the successor of Paul V, published a Bull which assimilated the Piarists to the mendicant Orders. In the following year they were admitted to solemn vows, with participation in the privileges of the Regulars.

On the 7th May, 1622, Joseph and his first four companions bound themselves by perpetual vows. In order to practise perfect religious poverty, the Saint resigned the rich benefices that he possessed in Spain, and gave up what remained of his patrimony to his relations. Henceforth he would count only on public charity, and in fact it never failed him through the course of his many foundations.

His work supplied such an evident need that it developed rapidly. In Rome the famous Collegio Nazzareno was founded for the children of noble families, and the college in Florence quickly became known, the family of the Medicis getting one of the Clerks appointed as tutor to the young princes.

And it was not only in Italy that the houses of the Congregation were multiplied. By 1631 they were called by the bishops of Germany, Bohemia and Poland to establish themselves in these countries, which had been almost submerged by the waves of

Protestantism. Here the schools of the Piarists helped to restore entire populations to Catholicism, and the schoolmasters became missionaries.

It must be explained here that the Congregation had undergone a complete change. The families of better class desired a higher grade of education for their children, and the level of studies had to be raised to meet the standard of the parents of their pupils. So there was now very little difference between the schools of the Piarists and those of the Jesuits, and the latter felt some little alarm at this formidable competition.

It also became necessary to make a change in the appointment of masters; to teach the children of the poorer classes, it sufficed to have men of greater virtue than knowledge, but now the members of the communities must possess far more learning, and the novitiates rapidly developed into houses of study for the training of clever professors. This adaptation to the new conditions was to bring about a crisis.

As simple teaching Brothers, the sons of Saint Joseph Calasanctius resigned themselves with some difficulty to renounce for ever the hope of the priesthood: the most pious among them suffered in silence, but mourned over a sacrifice to which they had, nevertheless, freely consented, encouraged thereto by the counsels of their holy Father. The less virtuous listened to the suggestions of self-love and a secret discontent presently declared itself. In 1627 the General Chapter accorded them a semi-satisfaction by granting the tonsure to those brethren who were professors; an action which only served to raise their ambition still higher. Cabals were formed; outside influence was employed; princes,

women, prelates and even cardinals intervened and unfortunately obtained some individual concessions that formed dangerous precedents. It was a despicable tangle of solicitations and wrangling. The authority of the Superior was disputed; he was represented as an old decrepit man, having no will of his own and wholly led by an intriguing minority; he was falsely denounced to the Holy Office, arrested and dragged to prison with his four companions, going through the streets of Rome in full daylight, amidst a crowd of wretches who insulted their benefactor. A few hours sufficed to prove his innocence, but his enemies were not silenced; they succeeded in turning Pope Urban VIII against him, and Saint Joseph would not defend himself. In his deep humility he accepted with joy the most ignominious treatment. But he declared that his religious family would be destroyed, adding that after ten years it would be re-born, younger and more vigorous than ever. This prediction was fulfilled to the letter.

The Crisis of 1643

In 1643 the conspirators appeared to triumph: Joseph was deposed from his office of Superior and the government of the Order was confided to those who seemed intent upon its ruin, and that is exactly what happened in 1646. Pope Innocent X pronounced a formal condemnation: the Order of Clerks of Pious Schools was dissolved and despoiled of all its privileges; the door was opened to all the religious who wished to leave. For those who preferred to remain the Society was re-constituted,

with a similar organization to that of the Italian Oratorians, with whom all the houses were independent of one another; only simple and temporary vows were to be made, and the members were formally prohibited from undertaking literary teaching. The Clerks were to be, as at first, simply instructors of poor children. This last rule, however, was not made absolute at the request of the Catholic princes and the bishops of Germany.

Re-established at the head of his community, now deprived of many of its privileges, Saint Joseph gave an example of the most admirable constancy. Many of his brethren had yielded to discouragement; several had obtained complete secularization, and the priests had entered other religious Orders. The Community was reduced from 2,000 to 550 members, who were hardly sufficient to direct the ninety establishments that had survived the disaster. It was not long before the members of the victorious party were called upon to pay their debt to divine justice; some of those who were impostors were unmasked and fell into public contempt; others were attacked by horrible diseases, which, however, gave them time to repent before they died.

Saint Joseph was incapable of yielding to feelings of resentment; this noble Spaniard ever retained his self-command, accepting with joy outrages and persecutions, and, when over ninety years of age, practising the severest austerities. Perhaps, indeed, had he been a little less meek, he might have prevented the relaxations that injured his community, but he knew not how to be severe, and in his immense charity he blessed his enemies and rendered them good for evil. God had proved this second Job and we cannot doubt that a great reward awaited

him in heaven. Now, even before his death, he was looked upon as a saint. He died on the 24th August, 1648, at the age of ninety-four, consoled by the certainty that his Congregation would soon rise again.

It was not long before his reputation was re-established. What the Church owed him began to be understood; people invoked his aid, and extraordinary graces were obtained by his intercession. He was beatified by Benedict XIV, and canonized by Clement XIII in 1767.

Eight years after his death Alexander VII renewed to his sons the permission to make the solemn vows of religion, and thus was the Saint's prophecy fulfilled. In 1669 Clement IX again placed the Clerks of Pious Schools on the list of approved Congregations. Their work soon recovered its former activity; the Italian houses were re-filled; the province of Naples sent a contingent to Spain, where the Order developed rapidly, and in Germany it had no more devoted protectors than the bishops.

During the second half of the eighteenth century a triple scourge passed over Christian Europe: Jansenism, Josephism and Philosophism. The Piarists did not wholly escape the contagion, but they remained strong enough to withstand the Revolutionary struggles and the Napoleonic wars. Spain and Germany protected them; they had to suffer some spoliations in Italy, but the imperial rule was more vexatious than destructive. The fact is that the Order counted amongst its members some eminent professors; the regime of the conquerors could provide prefects and judges, but they had no men prepared for the work of education and so they were obliged to retain the pious learned

and experienced masters whom it would have been impossible to replace.

When peace was restored to Europe the Piarists kept in the forefront; modernizing their methods wisely, they were able to continue bestowing the benefit of a good Christian education on the children of every class.

In the middle of the nineteenth century they had 150 colleges, with 2,000 religious. The houses in Spain, however, encouraged by the jealousy of the Bourbon government, had gradually become detached from the mother-house of the Congregation, and without having entirely broken their relations with Rome, had become practically autonomous. There was evidently something to be done here for the restoration of unity.

Present Condition of the Society. Cardinal Mistrangelo

The Superior-General at that time was Father Mistrangelo, a Genoese, who was well known both for his talents and for the religious spirit in which he had directed several of the important colleges. In 1893 he was made Bishop of Pontremoli, in the Apennines, and in 1899 he was raised to the Archbishopric of Florence. He still continued to preside over his community, at the same time devoting himself to his diocese with such energy that people compared him to Saint Antoninus, his most illustrious predecessor.

Pius X, soon after his election as Pope, desired to realize an idea, based on long experience, of giving a firmer and more centralized rule to the

various Congregations of men and women then existing in the Church. In thus consolidating the authority of Superiors he designed to strengthen the Constitutions of the Institutes and enable them to correspond more easily with the directions of the Head of the Church.

In 1904 a General Chapter of the Piarists was held in Florence, and one of its principal decisions was to re-attach the Spanish branch to the rest of the Congregation. The Spanish Superior was called to Rome and agreed to a scheme of reformed administration which included, together with the Superior-General and his Vicar, four assistants, representing the nations whence the majority of members was recruited. There were to be sixteen provinces: in Italy, Rome, Tuscany, Liguria and Naples; in Central Europe, Austria, Hungary, Bohemia and Poland; in Spain, Castile, Valencia, Catalonia and Aragon; in America, Cuba, Argentina, Chili and Columbia. The number of religious which in 1870 was 2,000, with 150 colleges, has increased to nearly 4,500, with 344 teaching establishments.

Mgr. Mistrangelo was created a Cardinal, in 1915, by Pius X. Although he has a Vicar-General who ordinarily represents him, he has not ceased to watch over the Congregation to whose development he has so largely contributed.

CHAPTER V

THE ORATORIANS

The Oratory of Saint Philip Neri

In the funeral oration of Père Bourgogne, the third Superior of the French Oratory, Bossuet thus described the work of Père de Bérulle: "God inspired him with the design of forming a company to which he would give no other spirit than the spirit of the Church herself, no other rule than her canons, no other bond than her charity, no other vows than those of Baptism and the Priesthood." And elsewhere he says of the Oratory that "it is a community where no one commands, and all obey."

The first principle of the Oratory was the desire, common to so many good priests, of working perseveringly together for the reform of the secular clergy. When describing the foundation of the Theatine Order we saw how, wherever there were priests who wished to sanctify themselves and recognized the duty of so doing, they formed associations whose members strove to assist one another in their search for a sacerdotal ideal: to this end they imposed upon themselves certain rules and practices of piety with which to arm themselves

for the conflict with the worldly spirit that prevailed around them. Hence arose in Italy, before the middle of the sixteenth century, those confraternities of "Divine Love," which, without being canonically established, followed certain customs, though they were not bound by any religious vows.

Saint Philip Neri (1515-1595) had turned to account the authority due to his zeal and virtue, and obtained the co-operation of those whose goodwill he had aroused by his counsels. The Society of the Oratory, founded in 1564, obtained its first approval from Gregory XIII in 1575. Then, when the practices of the Congregation had assumed a more precise form, a Rule was drawn up and put into practice in the beginning of 1587. The *Filippini* placed themselves under the direction of their founder, who was forced to accept the title of Superior, in spite of his resistance.

The Oratorians lived in community, but each one contributed a monthly sum towards the general expenses; only their lodging was given them by the house. They were bound by no vows, and they were free to leave the Institute whenever they pleased, and to take all that they had brought away with them.

The Superior, first in honour, was in practice the equal of his companions; he had to fill all the offices of the house and take his share of the work, acting in turn as lector, sacristan, etc., and even at eighty years old he swept the corridors or served at table. He had a council of four elected members, to advise him regarding current affairs, but in more important matters the general consent of the community was necessary, and all legislative power rested with them. This assembly controlled the administration

of the Superior and his council with power to depose and replace them without reference to any higher ecclesiastical authority. The bishop of the diocese possessed a right of surveillance, but without the power to decide anything outside the regularly-convoked assembly.

Every house of the Congregation outside Rome possessed absolute autonomy, under their own chosen Superiors, their only obligation being to conform to the spirit of the Rule. We see, then, that the Oratory was founded on totally different principles from those of the Society of Jesus.

The learned and holy Cardinal Baronius succeeded Saint Philip Neri in 1595, but he was only elected for three years, and by the Oratorians of Rome alone.

To conclude our notice of the Italian Oratory, we may say briefly that they had houses in the principal towns of the peninsula which disappeared at the end of the eighteenth century. They were temporarily re-established during the period of religious revival that followed the Treaty of Vienna, but the events of 1869 again wrought destruction, and only during the past few years have they regained some vitality; like fragile plants, they fade quickly, but easily put forth new shoots. The Mother-house in Rome has for its chapel the fine building erected by Saint Philip, then and now called the *Chiesa nuova*.

The Oratory of Pierre de Bérulle

Though Pope Gregory XIII had shown so much friendliness to the Society of Jesus, he had also approved the Constitutions of the Oratory. The

Church in his person, was ready to accept and bless every help, however various, that was offered her, provided it was for the good of souls, and the Oratory of France, founded by Père de Bérulle, responded exactly to such aspirations.

Pierre de Bérulle was the son of a councillor in the Parliament of Paris; his mother, who was a Séguier, early became a widow; the child's uncles looked to his embracing his father's career, and were greatly displeased when they learned that Pierre preferred the study of Theology to that of Law. But it was a deliberate resolution: Pierre de Bérulle intended to become a priest and even perhaps a religious. He applied successively to the novitiates of the Carthusians, the Capuchins and the Jesuits, but this attraction for such very dissimilar rules was scarcely the sign of a true vocation. God had other work for him to do.

He was ordained priest in 1599, and prepared for his first Mass by a retreat of forty days with the Capuchins. He did not then seek for any post, but resolved to live the life of a priest, devoting his precocious talents to the service of any good work that offered itself to his zeal.

Everything in his surroundings convinced him of the Church's great need of devout, learned and disinterested secular priests, exempt from all worldly ambition, and, together with some companions of his own way of thinking, he sketched the plan—rather vague at first—of the future Oratory.

His experience was much enlarged by contact with the devout souls who came under his direction. Mme. Acarie, who was his penitent, introduced him to the Carmelites, lately settled in Paris. There he was initiated into the secrets of mystical theology,

and made his first steps in the way of that high spirituality to which he felt so strongly attracted, at the same time regretting the want of a more thorough formation than so far he had been able to obtain. But at last the time came when he could put his design into execution. He was urged thereto by the advice of the Prioress of Carmel, an energetic and clear-sighted woman; Queen Marie de Médicis promised him her protection; Saint Francis of Sales, Saint Vincent of Paul, many holy Carthusian and Benedictine religious exhorted him to overcome his scruples, and Pére Coton, the Jesuit and confessor of the King, encouraged him. As to Henri de Gondi, Bishop of Paris, he could not but show himself favourable towards a work that would be of such great advantage to his diocese. On the 11th November, 1611, Pierre de Bérulle assembled his companions in a house that he had rented in the Faubourg Saint-Jacques, and there was quietly inaugurated what was to be the poor and hidden life of the Oratorians.

Two years later it was found necessary to seek another home, as the community had greatly developed. Through the munificence of the Queen Regent the Oratory was transferred, in 1613, to the Hôtel Dubouchage, in the Rue Saint-Honoré, near the Louvre; soon afterwards the Queen, in order to have the Oratorians near her, offered them the ground which separated them from the Palace of the Louvre. This gave rise to a certain amount of jealousy, but it was easy to understand that the work developed in proportion to the exercise of its spiritual and religious influence.

Not only did Père de Bérulle see himself surrounded by his early companions, but recruits

arrived whom he had not ventured to count upon. Middle-aged men, who had been long in possession of cures or benefices, left all things to live in a state of poverty and detachment; young men, too, moved by the grace of God, placed themselves under the direction of the venerable founder, to learn from him the obligations of the clerical state; and even men of the world threw up brilliant positions to enter the Oratory as novices. The best-known of these late vocations is that of Philippe de Gondi, General of the King's galleys, nephew, brother and father of three Cardinals, who, after his wife's death, begged admission to the humble and hidden life of the Oratorians.

The expansion of the community was so rapid that in 1618, Saint Pius V ordered the sons of Père de Bérulle to serve the Roman church of Saint-Louis-des-Français. In 1623 the French hospital in Madrid employed them as chaplains; in 1625 twelve Fathers accompanied Princess Henrietta Maria to London, when she married Charles I. Père de Bérulle also sent missionaries to the Netherlands and Poland, while the number of Oratorian houses in France quickly multiplied. These were for evangelizing both the country and the towns, and for carrying on of parish work or serving places of pilgrimage, such as Notre-Dames des Ardilliers, or Notre-Dame des Vertus, in the Forest of Bondy.

This great increase of members brought together many very diverse characters and aptitudes: holy and enlightened priests, capable of giving wise and prudent direction to nuns and persons in the world who aspired to a life of perfection; others who were scholars, who cultivated many of the sciences, for not only were theology and philosophy held in

honour in the Oratory, but literature also; in the peace of a retired life it was possible to pursue deep and varied studies and to publish learned works, whilst the work of teaching required learning and talents in those who wished to devote themselves to the education of youth.

In the beginning Père de Bérulle had proposed to devote the best among his disciples to the work which then seemed to be the most necessary, namely, the formation of clerics and the foundation of seminaries. When, in 1613, he had submitted his first plan for the organization of the Oratory to Pope Paul III, he had introduced a clause forbidding the members to occupy themselves in secular or purely literary teaching, but the Pope had struck out this restriction. "The Pope," Père de Bérulle said, "has overwhelmed me, for not only has he granted me all I asked, but he has given me that which I did not desire."

The founder's clear-sightedness was not mistaken. He foresaw that the direction of seminaries, always difficult, would be relinquished by the Oratorians, if placed by the side of the far more attractive work of colleges, and the former would be abandoned for the latter. This was just what happened. In 1631, at the time of the assembly for the election of Père de Bérulle's successor, the community had, out of 71 houses, 21 colleges, and only 6 seminaries. This movement was accelerated under Père de Condren, and still more under Père Bourgoing; good work was done, but it was not that desired by the founder.

This helps to explain the rivalry which arose between the Oratorians and the Jesuits. From the first there was a difference in their spiritual methods:

the discursive spirit of the *Exercises* was contrary to the more effective method of Père de Bérulle and Père de Condren; but in conjunction with this divergence in the supernatural order there was another. However good its motive, emulation is apt to turn into competition, and between the two camps repartees were exchanged, wounding in proportion to their spirituality.

The quarrels provoked by the Jansenists served only to cast oil on the fire; those who had been the first to discover the subtle errors of Saint-Cyran and Arnaud could hardly be surprised if the rival communities of the Oratory expressed some sympathy with the Jansenists, whom they were inclined to regard as persecuted men. The Jesuits, it is true, defended themselves tooth and nail, nevertheless Père Rapin was not as venomous as Pascal.

But is it correct to assert, as some have done, that the Oratory enrolled itself *en masse* as partisans of the Jansenists? It would be at least an exaggeration. Quesnel, Dugnet and Simon, it is true, had been Oratorians, but were dismissed. Superiors constantly reminded their subjects of their duty to follow the Pope's directions, and perhaps the frequency of their admonitions demonstrates their necessity. One of the Generals, Père de la Tour, was imprudent enough to join the appellants against the Bull *Unigenitus*, but afterwards revoked his appeal.

When the suppression of the Jesuits obliged the Oratorians to take charge of some of the colleges, in order to obtain a sufficient number of teachers they had recourse to the same dangerous expedient which had been tried by the Doctrinaires, and with the same evil results. They accepted lay subjects

as *confrères*, who had no vocation except for teaching, and who were under no religious obligations. Feeling that they were indispensable, they abused their position and claimed to be the equals of the Fathers and to share in the government. On the eve of the Revolution these men numbered 394 against 236 priests, and headed a party of malcontents whose bad influence made itself felt among the scholars and the young religious.

The elder Fathers viewed these tendencies with disquiet, and those who were faithful to Père Mousset, the General, and who formed what was called *le Régime*, protested with an energy that does them honour, but which came too late, against the revolutionary novelties. On the 10th May, 1790, they addressed a letter to the Pope, which was a model of dignity, but may be described as the Last Testament of the expiring Oratory.

Their appeal was responded to by those who had retained a sense of duty and had refused the constitutional oath. They were not spared persecution. In Paris, Lyons, Avignon, Toulon and Manosque ten died victims to Jacobin fury; others were drowned at Nantes, or were deported by the Directory. But there were defections. It was an Oratorian, Père Poiret, who placed the chapel of Saint-Honoré at the disposal of Tallyrand, the apostate bishop of Autun, who there consecrated the first two constitutional bishops, and who received as his reward the title of Curé of Saint-Sulpice when M. de Pancemont, the legitimate possessor, was deposed for his refusal to take the schismatical oath.

Three Oratorians, Primat, Périer, and Lalande, had accepted bishoprics at Clermont, Douai and

Nancy, but none of the three died impenitent. Lalande was reconciled, before his death, by M. Emery; the other two, called, in 1802, to occupy the sees of Toulouse and Autun, behaved as zealous bishops, though we may regret their Gallicanism, which, however, they shared with most of the bishops and many of the clergy of the Empire and Restoration.

The New Oratory. Fathers Gratry and Pététot

During the years that followed the Concordat, while attempts were being made to restore the ruin worked by the Revolution, it seemed scarcely possible to re-constitute the Congregations of priests devoted to study. The greatest need was to supply curés for the hundreds of parishes that were without a priest. Up to the end of the First Empire there had been scarcely any increase in the number of clergy, and death mowed down the old men without pity. The diocesan authorities had none but hastily formed and partially instructed subjects to draw from, and they could not spare from this poor contingent those who were capable of a better education. In the ecclesiastical colleges zeal and a spirit of faith had to supply for the want of knowledge, and in spite of difficulties much good was done.

In Lyons Cardinal Fesch attempted to form a study-centre round the House of the Carthusians, but found his idea was premature.

Under the Restoration he proposed to start, in the Val-de-Grâce, a vast institution, where priests, chosen by the bishops, should devote themselves to

those studies which would fit them to give solid instruction later; but this plan involved the obligation of attending the lectures of the Theological Faculty at the Sorbonne, and this Faculty was suspected by Rome, who feared to see there a revival of Gallicanism, and one can understand that such a School of Higher Studies would not conduce to the peace and studious recollection that the Church of France needed, but was not yet capable of enjoying.

Twenty years later, Mgr. Affre, whose mind was in advance of his time, opened a School of Learning in the ancient Carmelite monastery, Rue de Vaugirard; but though the results were encouraging, for a long time its work was confined to preparing the students for University degrees. Amongst them were many future savants, but so far they were unconscious of their own value or the rôle they would one day play in the movement of Christian thought. Then, too, the students of the Carmes made no long stay there; they passed through and were quickly recalled by their bishops, who needed them as teachers in their *Grands* and *Petits-Séminaires*.

None but a sacerdotal Congregation could successfully undertake the training of priests who would devote themselves to the higher order of studies which would enable them to oppose the attacks of the secular and irreligious knowledge that was battering against every belief resting on Revelation.

It was the Abbé Gratry, almoner of the *École Normal*, who first had a clear vision of what he designated "a studio of Apologetics." He was encouraged by the brilliant Abbé Dupanloup, whose work as director of the *Petit-Séminaire* of Paris had

given him an experience and practical knowledge to which all paid tribute. But it was necessary to find co-operators and, it may be said, a Mentor. The Abbé Gratry, a generous-hearted priest, was of a highly sensitive nature, to which it would be unwise to allow too much preponderance, and Dupanloup, now Bishop of Orleans, sought for the man who would be capable of forming a society of pious and studious priests, which should receive the name of the Oratory, and adopt the broad and strong Rule drawn up by Père de Bérulle.

The Abbé Pététot was not yet fifty, but his life had been a busy one. He had been associated with Abbé Dupanloup in a work designed to reach the youth of the educated classes, and to instruct them in the principles of religion. This was "the Academy of Saint Hyacinth," and its meetings were held in the Chapel of the Assumption, which served as a "chapel-of-ease" to the Madeleine. These meetings became extraordinarily popular, and were encouraged by the Archbishop, Mgr. de Quelen, who allowed the Association to adopt the name of his patron saint. It is unnecessary here to go into the events which led to the dissolution of the Academy. The two friends left the parish of the Madeleine, where a curé in authority objected to their rival influence, and were sent, with the then rarely-accorded title of Honorary Canons, as directors of the *Petit-Séminaire*, at Saint Nicholas du Chardonnet. Here the solidity of the studies and the firm discipline which they established brought great prosperity to the institute. M. Pététot had become curé of Saint Roch when Mgr. Dupanloup persuaded him to accept the mission of restoring the Congregation of the Oratory.

As, in 1611, Père de Bérulle had begun with six companions, so now, in 1852, the same number met together in a modest lodging in the Rue d'Assas. Three were priests: Pététot, Gratry, and a Canon of Bayeux, the Abbé de Valroger: Perraud and Cambier had just left the École Normal, and Louis Lescœur had finished his legal studies. The community developed quickly, and moved first to the Rue de Calais, and then to the old hotel in the Rue du Regard, which became a house of ardent zeal and work, where the élite of the Catholics would meet to concert the best means of propagating religious ideas amongst both the educated and the poorer classes.

"Then," wrote Père Gratry, "in the enthusiasm of a new-born work, several years of true happiness passed, in a life of fraternal intimacy, of holy friendship and true development of mind and soul. There, under an austere yet gentle guidance and example, were formed priestly hearts, good and patient, loving and courageous. There also was begun with fervour the special studies of the priest —Philosophy and Theology; and there, too, many learnt by experience the value of truly intellectual association, its difficulties and its fruitfulness."

Following the Oratorian tradition, Père Pététot could not refuse to undertake the direction of several houses of education: Saint-Lô in 1857, Juilly in 1867, and when the Abbé Thenon inaugurated a new form of apostolate for youth by opening the École Bossuet, the Oratory followed in his steps by starting a public Day School under the name of École Massillon.

The necessity of appointing to the colleges only capable professors deprived Père Gratry of some

of his subjects and reduced the number of "learned hermits" in the "studio of Apologetics." The interests of pure science were rather sacrificed to apostolic action (and this may be regarded as one of the reasons for the gradual withdrawal of the original founder [Dupanloup], whose attitude towards the question of Papal Infallibility led to the breaking of the ties that united him to the community). But the examples of such men of learning as Morin, Lamy, Thomassin, or Malebranche could not constrain those priests who aspired to clerical perfection, to withdraw from the conflict when the Church Militant had such need of their services.

The new Oratorians did not disdain the ministry of the pulpit and were ready to accept pastoral work. At the not very clearly-expressed wish of Cardinal Guibert they left their house in the Faubourg Saint-Germain and emigrated to the foot of Montmartre, where they were to found a new parish. But political and religious happenings delayed this work for forty years. The decrees of 1880 were a warning; the law of 1901 on religious congregations was a threat: in vain the Oratorians protested that as they did not take vows they could not be regarded as religious. Combes refused to accept this explanation, and the Oratory was compelled to dissolve.

Père Pététot, who had resigned in 1884, died in 1887, and was succeeded by Père Adolphe Perraud, who became Bishop of Autun, and, in 1885, was raised to the Cardinalate. The Congregation of the Oratory seemed to have disappeared, but Père Nouvelle, formerly the Cardinal's Vicar-General, would not yield to discouragement, and the

Congregation, banished from France, retired to Fribourg, where they began a new life.

To-day the religious truce of the Great War still exists. The novitiate house has returned to the neighbourhood of Paris, and Cardinal Dubois, carrying out Cardinal Guibert's design, gave to the Oratory the charge of the parish of Saint-Eustache, where the Superior-General is curé.

In consequence of the dispersion of 1903, the number of members was reduced to about a hundred, but during the last ten years the works that survived have prospered, and the increase of fresh subjects who are being formed gives hope of a consoling development in the educational, pastoral, and scientific work of the Congregation.

CHAPTER VI

THE PRIESTS OF THE MISSION, OR LAZARISTS

Spiritual Preparation of Saint Vincent de Paul

THE Congregation of the Priests of the Mission was founded by Saint Vincent de Paul (1581-1660). If we were asked how it is that it developed so rapidly, passed safely through the revolutionary crisis, and afterwards quickly recovered its former prosperity, we should reply that it was because the members never lost the spirit of the man of God who founded it.

The chief characteristic of Saint Vincent was his docility to divine inspirations. His boldest projects were not realized till the day when he could be certain that they were the Will of God; till then he waited patiently, in meditation and prayer. One of his favourite sayings was: "We must not outrun Providence." But when he saw that the moment for action had come, he acted, without troubling about the difficulties he had already foreseen.

His whole biography is contained in the innumerable letters, which the piety of his sons has preserved and published in fourteen large volumes.[1]

[1] Published by Gabalda, Rue Bonaparte, Paris.

There his true personality is revealed. He handles the most profound questions on the Sacred Sciences, spirituality, policy, the government of his two communities, with complete mastery of the subjects treated, and in appropriate language: by turns playful and grave, he can be gently severe, or prudently compassionate. Even when he has to give a painful warning, or to condemn errors in doctrine or conduct, he refrains from making his authority odious, and with ingenious kindness finds a way of softening the blows that his conscience obliges him to give. This marvellous tact explains how the priest of humble birth could treat on equal terms with the powerful ones of the earth and the leaders in the Church. He became great by the prestige of his radiant sanctity.

His correspondence enables us to rectify on more than one point some of the things related of him by biographers full of a veneration that would have lost nothing by being better informed. Some of these writers have been moved by feelings of filial piety; others, in all good faith, have made use of old lives, content with clothing them in a more brilliant literary style. Hence has arisen a deeply-rooted legend of which the worst feature is that it creates a conventional Saint Vincent de Paul, and imputes to him a sort of childishness[1] which is utterly opposed to what we know of his strong and resolute character.

The true Saint Vincent had had to struggle before becoming conscious of his mission. Having been ordained very young, much younger than some of his biographers have said, he led, in the University of Toulouse, the dull and monotonous life of a cleric

[1] *Mièvrerie.*

in search of a small benefice that would give him his daily bread.

On a business journey, when, for economy's sake, he went by sea, he fell into the hands of the pirates who infested the coasts of Provence and Languedoc. Sold as a slave in Tunis, he managed to escape, and reached Italy, and after rather a long stay in Rome arrived in Paris. Here he found a powerful protector in the person of Philippe-Emmanuel de Gondi, General of the King's Galleys, who learned from "Monsieur Vincent," as he was called, the condition of the Christian slaves in the hulks of Barbary, whose faith was in danger. For several weeks the escaped slave of the Turks enjoyed a certain celebrity in Paris, and became almoner to Queen Marguerite, wife of Henri Quatre. Hers was a worldly little court. She gathered together, in her hotel in the Quai Malaquais, scholars, literary men, free-thinkers, and worldly men of all sorts. Very devout at times, *la Reine Margot* had a chapel attached to her palace which was served by a community of discalced Augustinians (*les Petits Augustins*), but she did not renounce worldly amusements, and in her salon conversation and manners were unbridled.

It was not a congenial atmosphere for a priest lately returned from captivity, and who had for long meditated on the sanctity of his state, a sanctity that he had never understood better than when, at the peril of his life, he had refused to apostatize. At that moment he had clung fast to his vocation, resolving that, should he recover his liberty, he would devote himself wholly to the service of God, to the relief of the poor and the sanctification of souls.

At the end of two years he left the Court and was engaged to the General de Gondi as tutor to his three sons. It has been said that he directed the education of the youngest, Jean-François-Paul, the future Cardinal de Retz, but as the latter was then quite a child, Vincent could only have taught the elder brothers. He became the spiritual director of Mme. de Gondi and her family, and this was the beginning of his apostolic career.

The edification which he gave in her household induced Mme. de Gondi to ask him to give missions to the peasants on the estate. Having, out of obedience, undertaken this work, he quickly understood its importance and even necessity. It was not only the simple, though ignorant peasants who profited by these instructions, adapted to their condition, but the curés themselves needed to hear the Word of God. Isolated in lonely country places, they soon lost the rudimentary and hasty formation they had received before Ordination, and such pastors were ill fitted to instruct and sanctify their flocks.

M. Vincent remembered the deficiencies of his own preparation, and thanked God, who by extraordinary ways had drawn him out of the rut in which he would certainly have been engulfed. He resolved to work for his brethren, and understood that he had not been sent solely for the country people, but that the most forsaken members of the priesthood needed renovation. He did not shrink from the task; perhaps he even foresaw the possibility of founding seminaries, such as the Council of Trent had devised, where all candidates for the priesthood should receive the training that had been denied to him. But if the germ of the work had

already been formed in his mind, he must wait till a special call from God should enable it to fructify.

He received some spontaneous offers of help; there were priests in Paris with aspirations like to his own, and whom his persuasive words had attracted. With these chosen workers he could collect larger audiences and satisfy the penitents, who, at the close of the exercises, flocked in hundreds to the confessional, and for whom a single missionary was not sufficient. He could also depend on priests to supply for him when other work called him away, for he had been entrusted with the cure of Clichy, near Paris, and at the same time had charge for six months of the parish of Châtillon-les-Dombes. And there was another work that claimed his zeal and powers of initiative. In the course of his missions he had experienced the great help that could be given to a priest by pious and devoted women; under his direction " the Ladies of Charity " began that work of benevolence from which arose the marvellous foundation of " the Sisters of Charity."

Foundation of the Society of Priests of the Mission

This Society may be said to have existed before it was founded, for, in order to regulate their work, M. Vincent's companions had agreed to follow certain rules, imposed by themselves. Therefore, when, in 1625, the deed of constitution was drawn up before a notary, it was but the consecration of what they had been doing for several years. Also, the number of the first associates was then volun-

tarily reduced; the "auxiliaries" remained attached to the work, but their reception was deferred till they had had more time for reflection before entering into any engagement.

What was the nature of this engagement? The contract drawn up by the notary contained a purely civil obligation, which had not so far been sanctioned by either the secular law or ecclesiastical authority.

Thirteen years before, the Archbishop of Paris, Jean-François de Gondi, had met M. Vincent at his brother's house, and had there learnt to venerate him. He therefore made no difficulty about granting the permission that was necessary for the establishment of any community in a diocese, and he also persuaded the Regent, Anne of Austria, to sign the Letters Patent granting civil existence to the Society; the Parliament registered these letters in 1627.

It still remained to obtain the Papal decree that would confer on the Priests of the Mission the character of a Congregation that was recognized by the Church; but it was necessary first to overcome the opposition that seemed to rise from all sides at once. The clergy dreaded the official establishment of these apostles, in whom they feared to discover inconvenient censors. The bishops, generally very jealous of their authority, did not all look with favour on the institution of this new ecclesiastical body, enjoying an autonomy that might injure their own absolute jurisdiction; it may be remembered how the Jesuits had to fight in defence of the independence that was the essential condition of the rule of Saint Ignatius.

Approbation of the Constitutions

Even in Rome, whilst testifying to the great services rendered by the old religious Orders, the authorities had not forgotten the resistance that had been shown to necessary reforms, and it is certain that there was little disposition to accept new foundations, so that six years of laborious negotiations elapsed before Pope Urban VIII, by the Bull of January 12th, 1633, approved the Company of Saint-Lazare.

This authorization was subjected to several restrictions. It was agreed that the Priests of the Mission were, and would remain, secular priests, subject to the bishops and without taking religious vows. These latter were replaced by a promise of "stability," an engagement of a purely natural order, which was not sanctioned by the spiritual power; it only bound the conscience, and the human conscience is a delicate instrument that is easily warped. The holy Founder understood the necessity of preserving his disciples from the temptation to inconstancy; he therefore required all who wished to enter the Society to make, after a certain period of trial, four vows, substantially identical with those of religious.

There was some resistance amongst the members, but after many discussions and an experience that lasted nearly thirty years, the vows were accepted, but with this difference, that instead of pronouncing them in the hands of the Superior, they should be made before and to the Blessed Sacrament, in the presence of the Superior as witness and as guarantee

for the obligations assumed by the community towards the new Missioner.

Several reciprocal obligations resulted from this contract, especially in the matter of the vow of poverty, which was rather an act of disappropriation, leaving to the Missioner the ownership of his goods, but regulating the conditions of their use.

According to the Rule of Saint Vincent, the government of the community is in the hands of the Superior-General, who has four assistants whom he must consult in any matter of importance. The development of the Society has led to the formation of Provinces, whose Superior is called "the Visitor"; he also has his councillors. The Rule was not at first definitely decided upon; Saint Vincent himself made some alterations, and his successor, M. Alméras, immediately after his election in 1661, prepared a revised text of the Constitutions, relating to the Superior-General and the administration of the Company: the Assemblies of 1642 and 1651 had already accepted a first issue of it. This work, approved by the Archbishop of Paris on August 17th, 1665, was, after a few slight alterations, accepted officially in the General Assembly of September 1st, 1668, and then again laid before the head of the diocese, who accepted the changes there introduced.

M. Alméras did not stop there: he chose out of these Constitutions the most important rules, put them together and submitted them for examination to the Holy See. From this revision, entrusted to five prelates of the Roman curia, was finally published the book *Constitutiones Selectæ*, which was sanctioned on June 2nd, 1670, by the Brief *Ex*

injuncto Nobis, of Pope Clement X, and this gives to the book the authority of a Papal Act.

The first and essential work of the Priests of the Mission is the evangelization of the country people. They are recommended to preach with simplicity, avoiding all studied eloquence, and, above all, their teaching must be practical. Saint Vincent did not wish his sons to occupy themselves with literary or classical subjects; in their seminaries they were limited to the teaching of the Sacred Sciences. In like manner he forbade them to occupy the pulpits of the principal churches, or even to accept any ministry in the episcopal towns, that they might not be tempted to act as parish priests. He feared lest they might by this means be led to frequent the company of persons who did not belong to the poor and socially inferior classes, to whom he wished them to devote themselves exclusively.

They were also forbidden to undertake the direction of religious women, that they might not be by this means distracted from the proper end of their Institute, and also because the Saint feared the influence of pious persons inclined to dabble in Theology and Mysticism. Experience had taught him that it is among such that heresies arise, and the Lazarists had something else to do than to examine minutely propositions, the truth or falsehood of which was not evident at first sight.

It is true that they had to govern the Communities of the Sisters of Charity, but these could not be regarded as Religious, any more than the Lazarists themselves were counted among the Religious Orders. It was a special Institution, of a type hitherto unknown, and it is in accordance with the spirit of their founder that the Missioners

continue a ministry which helps to complete and maintain the original character of the work of these servants of the poor.

In order to continue the work he had begun, Saint Vincent needed material help, and this Providence ceased not to send him. In 1624 he was appointed Principal of the Collège des Bons-Enfants, a decayed work that he had to revive. Thanks to the endowment of the College he was able to install his first community, as well as the seminary he founded there, which latter, after many vicissitudes, has become the Séminaire Saint-Firmin, in the Quartier Saint-Victor. In 1630 he was offered an ancient leper-house, Saint-Lazare, at that time a priory of the Canons of Saint-Victor. After more than a year of rather thorny negotiations the Institute took possession of about ninety-two acres, in the heart of Paris, with a church and valuable buildings, which only needed enlarging; in the year 1789 the house held a community of four hundred persons. It is from this establishment, which became the Mother-House, that the Priests of the Mission received the name of "Lazarists."

Sanctifying Influence of Saint Vincent de Paul on the Secular Clergy

The work of Saint Vincent was inspired by love of every class of poor: beggars and the modest poor; the sick and infirm; abandoned children and victims of the pitiless wars of the seventeenth century; he desired also to assist the dwellers in the Eastern provinces that had been devastated by invasion, as well as to give spiritual help to those

who were in religious ignorance. But in his estimation the poorest and most to be pitied were those members of the priesthood who, from want of instruction and clerical training, had everything to learn of the obligations of their state. M. Vincent instituted in Paris, at first monthly, and then weekly, "Recollections," where he gave practical information on the work of the sacred ministry, alternating with spiritual exhortations and the solution of cases of conscience. The work exceeded all expectations: not only did those ecclesiastics who sought edification assemble in hundreds, but others also, who, led away by the attractions of the world, had for long caused sorrow and even scandal to the Church. At the voice of the Saint their eyes were opened, they saw the error of their ways and reformed their lives. Retreats were also preached at Saint-Lazare for the priests who wished to sanctify themselves, and also to young aspirants to Holy Orders. So great were the good results that the Archbishop made the retreats for candidates obligatory; this example was followed by several bishops, and in 1642 Pope Alexander VII was so much struck by this good work of the Lazarists that he ordered all Roman clerics to spend ten days before their Ordination in the house of Monte-Citorio, the residence of the Roman Lazarists.

It was at Beauvais, in 1628, that the first private retreats were given; several bishops founded seminaries, and this work developed still more after M. Olier had founded Saint-Sulpice.

At the death of Saint Vincent the Lazarists possessed, in France alone, 33 houses, three of which were in Paris; in 1700 they had 53, and in

1790 78, besides directing 8 Little and 52 Great Seminaries.

The apostolic spirit of Saint Vincent de Paul had taken every care to preserve his sons from any connection with the Jansenists, and Port Royal had in consequence pursued him with rancour and spread the most absurd calumnies about him. But in the following century, during the storm which followed the publication of the Bull *Unigenitus*, the Jansenist virus began to do its evil work in Saint-Lazare. Up to 1719 the spirit of revolt had spared the Missioners, and their Superior, M. Jean Bonnet, rejoiced that it was so, but in 1724 a memorial was drawn up and signed by thirty-six of some of the best members of the community, which contained opinions that were more than suspect. The General Assembly held in that year, under M. Bonnet, rejected the doctrines of the memorial, and seventeen of the signatories were dismissed from the Society. In 1726 there were twelve more exclusions, and calm was not restored till 1740. The firmness of the Superior had averted the danger that some other Orders, both ancient and new, had not escaped.

During and After the Revolutionary Crisis

Another crisis occurred on the eve of the Assembly of the States-General in 1789. On the 3rd July the house of Saint-Lazare was attacked by the populace, who thought to find arms and seized the provisions. Events marched with fearful rapidity; it became necessary to send home the Seminarists, who were themselves caught by the revolutionary excitement, and it would besides be impossible to support them

after the house had been sacked and the stock of flour kept to make bread for the unemployed taken away. The goods of the Congregation were sequestrated, and in 1792 the secular communities which had hoped to be spared when the Religious Orders were abolished, were in their turn dissolved, and the confiscated house of Saint-Lazare became a prison of sinister memory.

Although he had been a deputy in the Constituent Assembly, the Superior-General, M. Cayla de la Garde, had to leave his house, and after wandering in the provinces was obliged to seek refuge out of France. He died in Rome in 1800.

When M. Brunet, the Vicar-General, attempted to re-establish the Society in 1804, he found that out of 518 priests inscribed in the registers of Saint-Lazare, 120 were dead, of whom 23 had been victims of the Revolution. On the 3rd September, 1792, MM. François and Guyer had been massacred at Saint-Firmin, and were placed in the list of those beatified in 1926, but the title of martyr is equally due to their many brethren who were guillotined, drowned or shot; and many more died in prison, on the hulks of Rochelle, or in the deadly marshes of Guinea. Of the 400 survivors about 40 had unhappily renounced their priesthood; 80 were past work, from age, sickness or misery. More than 200 had returned to their respective dioceses, and were kept there, either by their bishops, or because they no longer felt themselves suited to community life. About 60 of the former Lazarists put themselves at the disposal of their Superior, but he could neither lodge nor employ them, and he himself, with a few companions, had to accept the hospitality of the Sisters of Charity in the Rue du Vieux Colombier.

An Imperial decree had legally recognized the Society, but in 1809 the Emperor's exactions renewed the persecution, and M. Hanon, the successor of M. Brunet, was imprisoned at Fènestrelle till 1814. The Restoration was friendly towards the Religious Orders, but unfortunately it could not restore their numbers, and when M. Hanon died there were only twenty-one Missioners who could assemble to elect his successor. In 1817 the Company acquired the Hôtel de Lorges, Rue de Sèvres, and there re-started Community life; the novitiate was opened and, as far as their small number allowed, the Lazarists accepted the direction of several seminaries.

Finally, in 1827, a situation which up to then had hindered the re-organization of the work, was put an end to. At the death of M. Cayla, Pope Pius VII had provided for the government of what remained of the Congregation, but had divided the authority between the Vicars-General of Rome and Paris. The latter kept the direction of the Sisters of Charity and of all the French Lazarists, whilst the Roman Vicar had jurisdiction over the houses in Italy, Poland, and other places in Europe. Very great difficulties resulted from this division, which lasted for twenty-seven years. The Congregation could do little but vegetate till the nomination by the Pope of M. de Wailly as sole Superior.

Then began a period of revival which developed into a magnificent expansion, under the long superiority of M. Etienne. In 1823 the houses in France numbered about fifteen; in 1874 there were fifty-seven.

In 1903 the anti-religious policy of the French Government seriously injured the Society, which had to abandon all its teaching establishments. The Mother-House was spared, as also those houses

which formed missionaries for the East and China. It may be said that the Lazarists have been able to re-establish and develop their works in the present day, thanks to the support of the ever-flourishing Communities of Sisters of Charity, in whose labours the Missioners find always fresh aliment for their apostolic activity. Besides this, the missions given by the Lazarists attract many excellent subjects, who are receiving careful training both in the religious life and intellectual culture.

Expansion of the Company in Europe

The Lazarists were established in Rome during Saint Vincent's lifetime. M. Lebreton, who was sent by the Saint to negotiate the approval of the Rule, employed his leisure in evangelizing the shepherds of the Campagna, which he did with great success; after this he gave retreats to the clergy; these did so much good that the Pope ordained that the spiritual exercises at Monte-Citorio should not only be obligatory for candidates for the priesthood, but also for other categories of ecclesiastics. This privilege aroused some resistance and jealousy, but the good that resulted finally triumphed, and other Religious Orders followed the example of the Lazarists with much fruit to souls.

Houses were founded in the chief towns and formed three provinces: Rome, Turin, and Naples. The Lazarists in Italy now number more than 300, and those of the Lombard province have charge of a Vicariate-Apostolic in China, as well as looking after the interests of their emigrant fellow-countrymen in America.

Saint Vincent could not be indifferent to the sufferings of the persecuted Irish Catholics and several times sent over some of his sons to their relief, but it was not till 1841 that they could establish themselves there. At the present time the Irish province is flourishing, and has houses in America and Australia for the assistance of their fellow-countrymen living in English-speaking countries.

The attention of the Saint was also drawn to suffering Poland, and in 1651, at the request of the Queen, Louise Marie Gonzaga, three Fathers founded the Polish province. This unfortunate country was scourged by plague, civil and external wars, by invasion, and finally, in 1772, was dismembered. These fervent Catholics were enslaved by schismatical Russia, Lutheran Prussia, and by the Emperor, Joseph II, Catholic in name, but who insisted on governing the Church in his States on principles destructive of all hierarchy, of all faith and all piety.

It seems almost miraculous that the work of the Lazarists in Poland should have survived so many persecutions. For more than a century their existence was precarious, and in 1914 only a few houses remained, in Polish Austria. But after the Great War, when Poland was given back her national existence, they were able to re-establish themselves, and, besides the Austrian province, they have erected two others, in Hungary and Yugo-Slavia, and have also found work in helping those Poles who are dispersed in the different countries of Europe and America.

At the beginning of the eighteenth century the Priests of the Mission were established in Spain (1744) and Portugal (1713). They had a good deal

to suffer from the arrogance of the Courts and especially from the Philosophism of the Ministers, and the revolutions of the nineteenth century began by proscribing the Religious Orders, and the Lazarists shared the common fate. But God draws good out of evil, and, obliged to leave their country, the sons of Saint Vincent de Paul crossed the ocean to evangelize the countries of South America. Here they founded eleven provinces for which the Spanish dioceses furnished them both with men and material help. The province of Barcelona also has sent missionaries to Honduras and Peru, and that of Madrid provides for the Antilles, the Philippines, and Mexico. In 1780 the Lazarists of Lisbon had to replace the Jesuits at Goa, but this only lasted till 1833, when a Portuguese revolution proscribed religious congregations.

The Lazarists were scarcely known in Germany in 1760, when they were called to Vienna and Gratz; the Emperor Joseph II closed their houses, but the Elector-Palatine gave them his seminary at Mannheim, where they replaced the Jesuits. It was not, however, till 1851 that some young Germans presented themselves at the Paris house and asked admission to the Society. This was the origin of the flourishing Lazarist province of Cologne. Persecuted by Bismarck, the German Fathers planted the Rule of Saint Vincent in Belgium and Holland, where, thirty years afterwards, they were joined by the French Lazarists, driven out by the lay laws in France. We see here how Providence never deserts the persecuted, and amidst their trials gives them the consolation of being still able to work for the salvation of souls.

Expansion of the Company outside Europe

The work of Saint Vincent's disciples amongst the heathen was begun before the Saint's death. He felt that he had first a debt to pay towards the Christian slaves in the Turkish hulks; they needed both material and spiritual help, and to be preserved from the temptation to apostatize; he desired also to try and get them ransomed and to let their families have news of them. It was the custom at that period to sell the consular posts, and the Duchesse d'Aiguillon, niece of Cardinal de Richelieu and a great benefactress of the Congregation, bought several consulates which were to be filled by the Lazarists. It was hoped that their diplomatic position would guarantee their safety and facilitate their charitable labours. On several occasions, however, these missionary consuls were subjected to insults, threats, and violence. In 1683 M. Jean Le Vacher was bound to the mouth of a cannon that was then fired and tore his body to pieces, and five years later M. Montmaison and Brother Francillon perished in like manner. A change in the maritime policy of Louis XIV put an end to this profitless situation, but the Lazarists did not give up their work for the captives; they continued it as delegates of the Holy See, and even since the establishment of bishops in Algeria they still help the secular clergy and direct the seminaries.

In 1674 the Lazarists had to abandon the foundation begun by Saint Vincent in the south of Madagascar. French colonies had settled there in ignorance of the climate, the language and the habits of the natives; this badly-prepared enterprise

was doomed to failure, and the Missioners, decimated by the unhealthiness of the country, left with the last of their fellow-countrymen. They were able, however, to re-establish themselves there in 1897, in the Vicariate-Apostolic of Fort-Dauphin.

The first Lazarists went to China in the eighteenth century, but in rather a private capacity as envoys of Propaganda. They were associated with different Religious Orders, amongst whom there were dissensions that did not facilitate the work of evangelization. In order to settle the vexatious question of Chinese rites Propaganda sent Mgr. de Touron, Patriarch of Antioch, as High Commissioner. It is not the place here to relate the unhappy incidents of this embassy. Three Lazarists, MM. Appiani, Müllener, and Pedrini, who had shown a docile obedience to the directions of the Legate, shared in his disgrace. M. Appiani passed nearly twenty years in prison and died at Canton in 1732, six years after he had been set free and had courageously resumed his apostolic labours. M. Müllener, who became later bishop and Vicar-Apostolic of Su-Tchuen, died in 1742, and M. Pedrini in 1746, thus leaving in China only one Lazarist Father, a native ordained by Mgr. Müllener.

When in 1773 the Company of Jesus was suppressed in France the royal Government offered the Lazarists the important missions that the Jesuits had established in the Levant and China. The latter had themselves expressed a desire to be replaced by fellow-countrymen whose religious spirit and zeal they appreciated, but the Lazarists only accepted the offer after nearly ten years' hesitation. This gave them time to prepare subjects with the special

knowledge that was necessary in order to gain any influence over the Chinese authorities. The new missionaries arrived in Pekin in 1785, and it must have been a manifest intervention of Providence that enabled the Congregation, so cruelly tried by the revolutionary crisis, to perform their task, and preserve their work from failure. The zeal of a few heroic men supplied for the deficiency of workers and resources. Several watered with their blood the ungrateful soil they had come to cultivate; the Cause of two of these has been begun: that of the martyrs Clet and Perboyre, who were beatified in 1889, and whose Cause for Canonization is in progress.

Missions in the Near and Far East

Sanguis Martyrum, Semen Christianorum.

At the present day the Lazarists in China have charge of 13 Vicariates-Apostolic, forming 45 districts, and it is the intention of the Holy See to multiply these divisions by putting at their head native bishops. Of the six Chinese bishops consecrated in 1926 two are members of the Congregation of the Mission. The clergy of these 13 Vicariates number altogether about 534 priests. Of this number 260 belong to the French, Italian, Dutch and American provinces, and there are 101 Chinese. They have in addition, as assistants, 274 native secular priests, who have been trained and well instructed in the missionary seminaries.

In 1778 they were asked to take the place of the Jesuits in the Missions of the Levant, who, as has

been already related, were suppressed by the Parliament of Paris. The Lazarists were very unwilling to do this, but later Pope Clement XIV yielded to the urgency of the Bourbon Courts, and the persuasions of M. de Saint-Prix, French Ambassador in Rome, prevailed over the Missioners' repugnances. In 1782 the Superior-General, M. Jacquier, sent M. Viguier, Vicar-Apostolic of Algiers, to Constantinople to investigate matters, and on his report seventeen missionaries were sent to take up the work of the Jesuits. They had establishments throughout the Ottoman Empire: the college of Galata, in Constantinople; Smyrna; Salonika; the Sautorin Islands and Naxos, in the Archipelago; in Syria, Damascus, Aleppo, Tripoli, Antura in Lebanon, where the College was the spiritual centre for Christians of different rites, united to the Church of Rome.

There existed almost everywhere communities of Latin Orders, Franciscans, Dominicans and Capuchins, who served the principal parishes; the work that had been left by the Jesuits was chiefly educational; five large colleges had to be preserved. And the sons of Saint Vincent did not forget that the direction of seminaries was one of their principal works. They therefore resolved to open one for the young natives, with a view to their being educated and becoming later good secular priests.

It was not without great efforts that the Lazarists were able to continue their work in the East during the Revolution in France that deprived them of subjects and resources. Thanks to their perseverance they tided over that critical period, and began to develop when peace was restored to the Church and they were able to advance in their

apostolic life. In 1870 the Jesuits returned to their work in Aleppo and Naxos was given to native secular priests. Salonika, on the contrary, became a focus of diffusion for the principal Christian centres of Macedonia. The houses of Cavalla, Monastir, Broumana and Zeitunlik exercise great influence on the schismatical populations and are preparing their return to Unity. But the wars which devastated the Balkans have wrought changes in the provinces that formed part of Turkey in Europe, and the States which have shared the spoils of the Sultan are by no means favourable to the expansion of Catholic and French activity.

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Persia has a Christian population, composed chiefly of Chaldeans and Armenians, of whom some thousands are Catholics. They were almost entirely neglected, when, in 1841, a Missioner of Saint-Lazare was sent there as Prefect-Apostolic. In 1875 he was appointed Apostolic Delegate with the title of Bishop of Ispahan. The post was a perilous one. In 1918 Mgr. Sontag perished, with some of his flock massacred by the Kurds, at Ourmiah. At present ten Lazarists are actually working in Persia; they serve the missions of Ispahan, Taurus, Salma, Ourmiah and Teheran.

On hearing that there was not a single Catholic priest in Arabia, Saint Vincent had hoped that some of his sons would go there, but circumstances prevented their doing so. Abyssinia was in the hands of the Schismatics, who depended on the Monophysite Church of Egypt. In 1837 two French savants, Arnauld and Antoine d'Abadie, went to Abyssinia, taking with them M. Sapito, a priest of the Mission, who spoke Arabic. At first

the priest was badly received, on account of the absurd and odious prejudices entertained by the schismatical clergy against Catholicism. Far from being discouraged, M. Sapito asked for reinforcements, and two Neapolitan Fathers were sent out, one of whom, M. Jacobis, was given the title of Prefect-Apostolic. The difficulties only lasted for a time, and then an Abyssinian embassy was sent to Rome and was received by Gregory XVI with every consideration. One of the deputies was the learned monk, Ghebra Mikail, who was converted and entered the community of Saint-Lazare. To-day, thanks to the benevolence of Ras Taffari, the Regent, Catholicism is flourishing. Ten Lazarists, three of whom are Abyssinians, work with the help of fourteen native priests. They have founded schools which have helped to foster some priestly vocations. M. de Jacobis was made a bishop in 1849, and was named Vicar-Apostolic. His work was in full progress when he died, in the odour of sanctity, in 1860. The Cause of his beatification has been introduced. In 1894, under the Emperor Menelik, there was a revulsion of feeling and the missionaries were expelled, but they returned in 1897, to find that their works were in ruins, whilst the faithful Catholics had had much to suffer.

Statistics

The Congregation of the Mission numbers about 4,000 members, counting priests, clerics and brothers, and is divided into 35 provinces. Twenty-nine of its members have received episcopal consecration. Besides the sixteen Vicars-Apostolic (two of them are Chinese priests promoted in 1926

by the Pope Pius XI) they have in Europe the Bishop of Uskub in Bosnia; in Australia the Bishop of Sale near Melbourne; in Madagascar two bishops; in America the Archbishop of Lima (Perù), and seven bishops residing in Brazil, Panama, Costa Rica, Guatemala and Honduras. The Bishop of Cina, before of Telmantepec in Mexico, is exiled and resides at La Havane (Cuba).

The training of the future Lazarists is carried on in their own private seminaries, of which there are 21: Paris and Dax, in France: in Italy, Rome, Chieri and Naples: in Spain, Madrid and Majorca: Blackrock, in Ireland: Panningen, in Holland: Niederprüm, in Germany: Cracow, in Poland: Gratz, in Austria: Pilis-Csaba, in Hungary: Grodlje, in Slovenia. In America, Philadelphia and Perryville: Santiago of Chili: Bogota: Rio-de-Janeiro: Buenos Ayres: and, lastly, Eastwood, in Australia.

Philosophical and theological studies are pursued in many of their houses: for example, in the famous Collegio Alberoniano, in Placentia, the Seminary of All-Hallows, in Ireland, the houses of international studies at Lille, Strasburg, and, above all, in Rome, where the students frequent the Universities and Higher Schools of the Eternal City, and are prepared for their missionary work in the seminaries and colleges they have to direct, as well as amongst the educated classes with whom their zeal may bring them in contact.

Above all, the charity of Saint Vincent de Paul inspires his disciples, and is exercised in every variety of way, but always with the one aim of the evangelization of the heathen and the sanctification of their fellow-Christians.

CHAPTER VII

THE SULPICIANS

The Youth of M. Olier

Jean-Jacques Olier was born in Paris in 1608. He received the name of Jean in baptism, but afterwards added to it that of Jacques, which he had taken in confirmation. In 1617 his father was made Intendant of Lyons, and there Jean-Jacques and his brothers attended the classes of the Jesuits. Later on, M. Olier was promoted to the office of a Counsellor of State and the family returned to Paris, and his son studied his course of theology at the Sorbonne. The family of Olier destined their youngest son for the Church—for the Church and her ecclesiastical dignities. M. Olier, by reason of the high offices that he filled, and his large fortune, was able to take rank in society amongst the nobility.

Even in his tender years Jacques showed a marked attraction for the things of God, and his mother, who was a pious Catholic, encouraged his vocation. The child was devout and pure, of a lively disposition, which sometimes needed correction, but admirably gifted both in mind and heart.

Almost from the day of his birth his parents had planned the stages of their child's career: he was

to succeed brilliantly in his studies, and after gaining a Doctor's Cap, was to become vicar-general to some bishop, a friend of the family, under whose patronage he would, while yet young, be raised to the episcopate. Whilst still a scholar he had been given two priories, in Brittany and Beauce, and to these were added, when he was eighteen, the Abbey of Pébrac, in Auvergne, and the title of "honorary canon" of the chapter of Saint Julien de Brioude. Thus, in spite of their real Christian piety, do some families allow themselves to make profit out of the service of God. They seem to forget that the priesthood is not a means for satisfying ambition and vanity.

Our young theologian had been taught to submit to the will of his parents, and he followed obediently the path they had marked out for him. He was rich and lived accordingly, with many servants, carriages and horses, and though he conscientiously pursued his studies, he did not scruple to join with other youths of good birth and fortune in amusements that were far from ecclesiastical; if he generally wore a clerical dress (I do not say the *soutane*), the style and material were of a superior kind. He had not yet received Sacred Orders (though he had been tonsured when only eight years old), and for these he was waiting for a benefice that would oblige him to become a priest; meanwhile he was an "*Abbé de cour*," and if God preserved him from many vices, He had not protected him from ridicule.

It was in such surroundings, demoralizing rather than actually corrupt, that the young clergy were formed—or, to speak accurately, were not formed, and the deplorable prejudices of society were so strong that scarce anyone found in it matter for

scandal or sorrow. The evil was widespread: Saint Francis de Sales said that, "In seventeen years I have only been able to form three priests such as I wish them all to be, and out of those three I have really formed only one and a half."

But the ambitious edifice built by the Olier family was to fall in ruins.

By the time he was seventeen Jacques Olier had learnt all they could teach him at the Sorbonne, including Greek; but he wanted to learn Hebrew, and in Rome he would find a famous professor, whose lessons would enable him to maintain a thesis at the Sorbonne that would class him with the men of the future.

But what happened? The Roman climate disagreed with him and he fell ill; his sight was affected and he was threatened with blindness. But this affliction, which put a complete stop to his studies, was the beginning of a total change in his life. Whilst visiting the sanctuaries of Rome he had begun to understand that for the priest there is something higher than learning and honours, a science that is more useful and necessary than can be found in books. His piety underwent a change and became more virile and solid; he made generous resolutions to renounce the vain successes he had hitherto sought after, and his soul, filled with the sacred perfumes of Rome, entered on the supernatural paths that were to lead him to the knowledge and understanding of the designs of God.

He left Rome, in the full heat of the summer, on pilgrimage to Loreto, and by a miraculous intervention of the Blessed Virgin, he was almost suddenly cured of his semi-blindness. His heart was filled with pious thankfulness and a spirit of self-

abnegation, and his devotion to the Blessed Virgin assumed the mystical and effective form that manifested itself later in all his instructions and direction of souls.

Jacques was another man when he returned to Paris; he gave up his secular studies, and in order to learn the Science of Charity placed himself under the direction of Saint Vincent de Paul. As a simple cleric, he delighted to accompany the Mission Fathers and learn from them the art of preaching; he gave alms to the poor with generosity, and not content with spending his money on them, gave them also the love of his heart. He might be seen outside Notre Dame, conversing with beggars and other miserable men, dressing and kissing their wounds, and his friends and acquaintances, beholding this heroic conduct, went their way, declaring that the son of Counsellor Olier had gone mad. It was in truth the folly of the Cross. The young cleric was now wholly absorbed in the thought that soon he would receive the Sacrament of Order, and be thereby raised to a dignity so great as to entrance and at the same time fill him with awe. He prepared for his Ordination by a long retreat in the Lazarist house, under the direction of Saint Vincent, and afterwards spent three entire months in recollection before saying his first Mass.

First Apostolic Labours

After his Ordination M. Olier threw himself into the work of the sacred ministry with indefatigable zeal. As Abbot of Pébrac he was the temporal lord of vast estates that included several parishes.

Sensible now of his responsibility, he departed to Auvergne and gave to his vassals several long missions with most satisfactory results. He suffered, however, one great disillusion: the canons of Pébrac belonged to the Congregation of Saint Geneviève in Paris, and he spared neither prayers, exhortations, nor penances to induce them to reform, but their hearts were hardened. It was in connection with this work that M. Olier formed ties of holy friendship with other devout persons both clerical and lay. One of these was his old fellow-disciple, Alain de Solminhac, who had become Abbot of Chancelade, and who, more fortunate than his friend, had succeeded in persuading his canons to reform their lives and even to add to the Rule of Saint Augustin some more rigorous practices than those of the Paris Congregation. Alain de Solminhac became later Bishop of Cahors and died young, leaving behind him the memory of an austere and saintly life.

Not far from Pébrac was the Dominican Convent of Langeac, where Mother Agnes of Jesus was Prioress. Without having met, M. Olier and this venerable religious had known each other for some time, and their relations bore a somewhat mysterious and supernatural character. Whilst at Pébrac M. Olier made personal acquaintance with Mother Agnes, and in the course of their conversations his mind was enlightened to see more clearly the plans which, later on, were to develop into a rule of life for himself and the Community of Saint-Sulpice.

On his return from Italy M. Olier had dismissed his servants, sold his horses and distributed their price amongst the poor. To the great scandal of his family, he went to live with some companions, who, like himself, were striving to sanctify them-

selves by prayer and works of charity. During eight years, from 1634 to 1642, he sought to know what was God's Will concerning him. He passed several months in Brittany, in his priory of Clisson, and with some others gave missions in Picardy, Beauce, and the environs of Paris.

In spite of everything, his family had not entirely given up hope of making him a bishop, and several times almost succeeded; but M. Olier was firm, and energetically refused the Sees that were offered him, and this, even though Saint Vincent de Paul, his confessor, was not opposed to it, knowing the great need of the Church for good bishops. He would have overcome his penitent's unwillingness, and it was perhaps for this reason that M. Olier took for his director Père de Condren, Superior of the Oratory, who led him to a high degree of spirituality. After the latter's death Dom Tarrisse, who had just introduced the reform of Saint Maur into Saint-Germain-des-Prés, became his director.

Projects for the Foundation of a Seminary. The House of Vaugirard

The chief subject of discussion between M. Olier and his companions was the training of young clerics for the priesthood. Some attempts were made, with discouraging results. In 1641 they had begun, with the approval of the Bishop of Valençay, a work of this kind at Sainte-Foy of Chartres, but had met with both public and private opposition, and were unable to triumph over the general indifference. But on the 29th December, 1641, thanks to the moral and financial support of a venerable Christian

lady, Mme. de Villeneuve, they were able to establish themselves at Vaugirard, in a rather dilapidated house, where the three founders began their apostolate in recollection, prayer and the practice of self-renunciation.

Before long disciples arrived, and at the end of a few months the community numbered twenty. They then found it necessary to elect a Superior to uphold the observance of the rule according as it should be drawn up after a practical trial, and M. Olier was chosen. Nothing could be humbler than this beginning; everything was wanting, and the house was now too small; they had abandoned themselves to Providence, and Providence was going to provide.

Cardinal de Richelieu, with his clear intellect, saw what an immense good to the Church of France would be a foundation that should work a thorough reformation in the French clergy. Putting aside those timid prelates with their " red-tapism," who were deliberating on what support they would give to M. Olier or his followers, he declared himself the official protector of the Seminary, and offered to M. Olier his estate of Rueil, with a magnificent château which would lodge a large community. The offer was tempting, but M. Olier hesitated to accept it, and a combination of circumstances opportunely occurred that resolved every difficulty.

The parish of Saint-Sulpice in the Faubourg Saint-Germain was a forsaken place with a very bad reputation. The population consisted of poor labourers who lived miserably, together with many strangers of doubtful origin: without any acknowledged trade, beggars and adventurers, they formed a constantly changing and vicious crowd, who,

imposing on the paternal authority of the monks of Saint-Germain, formed a criminal and immoral army. It is true that not long before, the construction of the Palais du Luxembourg by Marie de Medici had changed the parish for the better. Speculators had taken possession of the land, and courtiers, who generally like to live near a royal residence, began to build there. The work had brought honest workmen with their families to the neighbourhood, and had thus raised the moral standard of the population.

One great evil still remained. The Fair of Saint-Germain, which was a great source of revenue to the Abbey, brought together all sorts of vagrants, hawkers and pedlars, comedians, musicians, jugglers, traders on popular credulity, fortune-tellers and sorcerers; all sorts of persons, in fact, who came to gain money and cared little about the choice of means. In such an assembly immorality was rampant, and the curé of Saint-Sulpice was in despair at having at the gates of his church such a source of moral infection. Profoundly discouraged, he had made up his mind to resign, if he could find a successor. But the post was not an enviable one, and no candidate had presented himself.

The Commendatory Abbot of Saint-Germain-des-Prés was a natural son of Henri IV, Henri de Verneuil, who, whilst yet a child, had been made Bishop of Metz, and whom the Abbey provided with enormous revenues. He was not and never became a priest, and later on he renounced the dignities of the Church, and married the Duchesse de Sully, daughter of the Chancellor Séguier. But though a layman and a bishop without vocation, he recognized the obligations of his episcopal and

abbatial position. His diocese was governed by excellent suffragans and he had done his best to get the reform of Saint-Maur introduced in his abbey. The Claustral Prior, Dom Tarrisse, was an excellent religious, and Henri de Verneuil allowed him perfect liberty in the government of his community, for the bishop was by no means indifferent to the spiritual interests of the faithful. He knew that M. Fiesque, the curé of Saint-Sulpice, wished to retire, and it was then that he was told of M. Olier.

On his arrival at Vaugirard the latter had paid a visit of respect to the curé of the place, who, seeing his readiness to help, asked him to take charge of the parish during a short absence he was about to make. That " short absence " lasted for several months, and M. Olier found himself invested with the whole charge of the parish. He and his confrères worked with such ardour that when, at Easter, Père Bataille, the Abbey procurator, came to collect the rents, he found to his joyful surprise that in the space of a few months the parish had been spiritually transformed. He reported the change to his Superior, Dom Tarrisse, who had long known M. Olier. This news was a light: the director of the little community at Vaugirard was the man they wanted for the parish of Saint-Sulpice. Henri de Verneuil was quite willing to favour the appointment, which really depended on him, for it was on his presentation that the Archbishop of Paris would make his nomination. Matters were easily arranged with M. Fiesque, as M. Olier offered to make over to him his priory of Clisson, and this, with a pension of 1,400 livres, would give him a much larger income than he had

received from Saint-Sulpice. Then, on the 10th August, 1642, M. Olier took possession of his parish.

M. Olier, Curé of Saint-Sulpice

He took with him to the Presbytery the whole community of Vaugirard, and before long the purchase of an adjoining house enabled him to lodge the seminarists separately and yet in close connection with the priestly community who now constituted the clergy of the parish: the students could also help in the work of catechizing, and on Sundays their presence in the church added to the impressiveness of the services. But these buildings very soon became insufficient, and were replaced by an imposing edifice, the work of the architect Lemercier, and built in great part by the liberality of the Abbé de Bretonvilliers, one of M. Olier's first disciples, who succeeded him as curé of the parish, and afterwards as Superior of the Company.

The Rule adopted by the priests of Saint-Sulpice, after an experience of more than ten years, was very much like that of the Oratory. A Superior, appointed for life, and assisted by twelve counsellors, represented the legislative and executive power. They made no religious vows, but only a simple promise, which could be annulled at the will of the subject, as well as by superiors. As in the Oratory and Saint-Lazare, each member retained his own property, but could not dispose of it without the consent of his Superior—thus making what may be called an attenuated vow of poverty.

Once a member of the Congregation, after a time

of probation passed in a house called "La Solitude," a Sulpician is forbidden all choice of the employments he may be given. As professor, curé, vicaire, or chaplain, he must adapt himself to the ministry imposed upon him. The majority of the Sulpicians are attached to the seminaries, either as directors or professors—generally as both together: when the new Canonical Code established a separation between the teachers, or professors and the confessors, the Roman Congregation who had to apply this regulation, judged it unnecessary to enforce it as a strict obligation on the Sulpicians, their life being so intimately united to that of their pupils. They have no other rule than that of the house; they live with their disciples, with whom they perform all their spiritual exercises, take their meals and spend their recreation. At all hours their door must be open to the young men, whom they both direct and educate; the needed help must be at hand for each one, whether for some spiritual advice, or an explanation of their studies. Such a constraint, which binds them to an absolute regularity, may be trying to the youths who are in process of formation, but for the directors it lasts all their lives, and such an abdication of all physical and intellectual independence can be no light mortification. Full of this spirit of self-abnegation, they seem all to have been cast in the same mould, each one, nevertheless, preserving a certain individuality; they have a continuity of method that gives all the priests who have passed through their seminaries the appearance of different examples of the same work, and one can understand the cohesion that exists amongst those whom they have formed, bound together by the tie of respectful gratitude to their former masters.

The Work of the Seminaries

M. Olier had at last solved the problem that since the Council of Trent, that is to say, for eighty years, had presented itself to all well-intentioned men. As he had now organized it the seminary of Saint-Sulpice was to serve as a model for all similar establishments.

In Paris, later on, by the side of the Seminary properly so called, supplementary foundations were made for poorer students, who could obtain burses: such were the *Petit-Séminaire* (not to be confounded with those of the present day); the *Philosophes* (1690); the *Robertins* (1708); and in 1728, the college of Lisieux, since changed into a School of Theology.

Everywhere in the provinces the assistance of M. Olier or some of his disciples was demanded, sometimes for the direction of seminaries founded by the bishops in their dioceses, sometimes for a temporary mission of instructions on the usages of Paris. Several times it happened that the priests of these seminaries joined the Sulpicians, whilst others undertook a similar but independent work under the guidance of M. Olier, with whom, however, no rivalry was attempted.

At the end of the eighteenth century the Company of Saint-Sulpice, which had assisted in the foundation of nearly all the French seminaries, only possessed thirty houses; the Eudists had fourteen and the Lazarists forty; their seminaries were spread over fifteen dioceses.

The parish of Saint-Sulpice itself employed from sixty to eighty priests, the greater number of whom

were not members of the Society, but formed a parochial community, with a Sulpician at their head. This shows the religious development that had been brought about under M. Olier in this parish, which has become one of the most fervent in Paris.

The curé of Saint-Sulpice was a member of the Congregation. In theory he was chosen by the Abbot of Saint-Germain-des-Prés, but in order to avoid possible competitions or disputes, the custom was introduced that when the curé was growing old, he should resign his post in favour of one of his brethren. This obviated the intervention of the Abbot: Rome approved the "resignation," and the new incumbent was installed. But in 1788 M. de Tersac sent in his resignation too late, and M. de Verclos, who was to have succeeded him, did not receive his papers in time, and the right of presentation fell again into the hands, not of the Abbot, for there was none, but of the Archbishop of Lyons, who governed the Abbey as temporal Administrator. Saint-Sulpice received as curé a former vicar-general of Autun, M. Maynaud de Pancemont, an old pupil of Saint-Sulpice and devoted to the Congregation. He it was who, during the Revolution, had to defend both the spiritual and temporal interests of the parish.

The Sulpicians in Canada

Besides the seminaries in France, Saint-Sulpice undertook a work of great importance: the Seminary of Montreal in Canada, to which was added later that of Baltimore.

In the middle of the seventeenth century Catholic

France was drawn to the work of evangelizing the heathen. We have seen how Saint Vincent longed to send out his missionaries, and M. Olier felt called to the same apostolate. Persia, China and Siam had attracted his zeal, and even before the foundation of his Company his attention had been drawn to Canada, where French explorers were establishing themselves. Colonists and apostles were needed, and it was partly through the generous initiative of M. Olier that a society was founded which sent emigrants to this new land, the riches of which were scarcely suspected, but where it was known that there existed savage tribes to be civilized and converted.

The enterprise was both commercial and religious, and the Jesuits of Quebec undertook to evangelize the inhabitants, who, intelligent but ferocious, rebelled against the teaching of the gospel. On the 17th May, 1642, the city of Montreal was founded and given the name of Ville-Marie. Before long the Christian colony was attacked by the savages and the Jesuit missionaries cruelly martyred.

It was not till 1657, eighteen years after the foundation of Montreal, that the priests of Saint-Sulpice began their work in Canada, under M. de Queylus. In 1659 one of the first Sulpicians sent to Montreal, M. Lemaître, fell a victim to his zeal, and, surprised by the Iroquois, was put to death. This first bloodshed watered an ungrateful soil and rapidly brought forth fruit.

The capitalists who had built Montreal had made great sacrifices with little profit. They declared they had attained their end and offered to cede all their rights to the Sulpicians, but it certainly needed

the disinterestedness of the servants of God to accept an inheritance so heavily encumbered. The Act of Cession was drafted in 1663, and the property transferred to the Congregation of Saint-Sulpice, under conditions which might easily have been made less onerous.

Having gained freedom of action, the Sulpicians were able to extend their work, and the results were speedy; the fierce tribes were tamed, and the French colonists, selected with greater care, became the progenitors of a set of faithful and industrious workers. From them was born that race of French-Canadians, whose astonishing vitality has peopled and fertilized the deserts that have become one of the richest countries of the world and an ardent centre of Christian life.

The Treaty of Peace that ended the Seven Years' War seemed likely to compromise everything: Canada was ceded to the English. It was just a century since the advent of the Sulpicians, and being a French Congregation, it was feared that they might be expelled and their goods confiscated. But the English King understood the great services that the missionaries had rendered to the country and wished to keep them. It was therefore proposed to the Company that they should remain and retain their goods, but with the condition that those members who were employed in Canada should adopt English nationality and should form, from the civil point of view, a distinct association from the one in Paris. Long negotiations were needed to discover a formula which should satisfy the demands—really natural—of the English Government, but would not destroy absolute and permanent unity between the two branches of M. Olier's family.

This was done however, and according to English law, the Sulpicians were regarded solely as temporary owners of their property, but when the agreement of 1663 came to an end, the property was to become in perpetuity inalienable. Thus the Mission of Montreal was saved.

The Congregation was firmly established in America when the French Revolution broke out, and M. Emery sent M. Nagot and some companions, who were banished from France, to Baltimore. This first foundation, followed by several others, contributed to the spread of the Faith in some of those States where it had been proscribed. The Company spread rapidly through the new American Republic, whose first bishops were French and disciples of Saint-Sulpice. The first was created Bishop of New Orleans, in 1793; then followed Halifax, in 1817, whilst the bishopric of Quebec had existed since 1658.

The Sulpicians and the Revolution

During the discussions which devastated the Church in the seventeenth century the Sulpicians were distinguished for their resistance to the encroachments of Jansenism. Their respectful submission to the doctrinal authority of the Pope exposed them to furious attacks from the sect, and when the Jesuits were sacrificed to the Jansenists' rancour, the Society of Saint-Sulpice was threatened with a like disgrace. Superiors had watched attentively over the opinions of their subordinates, and certain priests who had compromised themselves were dismissed. When the Bull *Unigenitus* was

published it was necessary to act with great caution, as well as courage, for some of its opponents, who appealed to the coming Council, were supported by persons of high ecclesiastical rank.

Uncompromising in all matters of doctrine, two of the Superiors, MM. Bourachot (1770-1777) and Le Gallic (1777-1782), did not escape criticism for the facility with which they had allowed breaches of regular observance in the interior administration. Some young men belonging to the French aristocracy abused their positions of birth and fortune to emancipate themselves from obligations which they considered beneath their rank. They found the spiritual exercises too long, the hour of rising too early, and claimed to go out when they pleased. Although the rule forbade the seminarists to receive visits in their rooms, this regulation was not always obeyed, and ill-natured gossip declared that these visits were not too edifying. Their talk was of worldly matters, and their dress unbecomingly fine. What were these youths doing in the seminary? They were studying for their canonical degrees, on which their future careers depended; for though the Sorbonne was easy enough in matters of morality, ignorance was not endured there. Obliged, therefore, to study, these young men tried to make their lives as easy as possible, and treated as drivellers the good directors who strove to lead them to practise the virtues of their state.

This evil, which it would be wrong to deny, was in some sort the consequence of social conditions. In the giving of Degrees the *Nobilissimi* were always at the head of the lists for promotion, whatever may have been the result of their examination. Thus Talleyarand figured at the head of the licentiates

of 1774, although he had really obtained a lower place.

The seminarists of a lower class would have been speedily dismissed if they had attempted to obtain the like privileges, but that the vigilance of superiors was kept in check by powerful influences that paralysed their action. They were obliged to shut their eyes, for to displease a powerful minister or a favourite of the king would have been too great an imprudence at a time when the Society of Saint-Sulpice was the object of violent attacks by the Jansenists. They could only bow their shoulders and try to reduce the evil to a minimum.

It must, however, be said that these disorders and the scandal they sometimes caused, were confined to the Paris Seminary, the only one that had been unable to refuse pupils belonging to the nobler families. Elsewhere subjects were recruited from the upper bourgeois or the labouring class, amongst whom it was easier to maintain the tradition of piety, simplicity and generosity that M. Olier had left to his sons.

In Paris the strange manners of the pupils who came to prepare for the Sorbonne examinations were tolerated, and as these competitions were difficult it was hoped that, obliged to make considerable intellectual efforts, they would lead a relatively regular life. Unhappily, once they had gained their parchments, they returned to their independence and thought only of profiting by the influence of their families to pass as quickly as possible the degrees that led to the episcopate. But these unworthy promotions were very few in number, and when it came to the question of the constitutional oath the number of jurors only amounted to one or

two. Information furnished by the seminary had barred the way to many of these seekers after the mitre, and even amongst those who had been most talked about (as seminarists) it was seen that the follies of youth were short-lived.

Monsieur Emery

M. Emery succeeded M. le Gallic in 1782, and his stronger government soon put an end to most of the abuses, when an occasion presented itself for the Society to manifest its absolute docility to the authority of the Pope. The Civil Constitution of the Clergy encouraged the Gallican tendencies of the French priesthood and endeavoured to found a national Church bound by very loose ties to the Sovereign Pontiff. In the face of this attempted schism the priests of Saint-Sulpice held with resolute fidelity to the principle of submission that had always ruled their conduct. Whilst in other Orders and Congregations were to be found a greater or lesser number of those who joined the schism, they formed a body on which the constitutionalists could gain no hold. Out of 150 Sulpicians not one was found to take the oath condemned by Pope Pius VI.

Eighteen members of the Society perished during the Terror, or in the persecution by the Directory, in 1795. The first were the eight martyrs who were butchered at the Carmes, and who have been beatified. Two others were shot in 1792, three were massacred at Conches, on their way to exile in Switzerland, two died in the hulks of Rochefort and one was killed in La Vendée.

M. Emery remained in Paris and was imprisoned

for a long time in the Conciergerie; he was not brought to trial, but profited by a semi-liberty to exercise a magnificent apostolate amongst the prisoners. Many constitutional priests and bishops owed their repentance and reconciliation to him.

In 1792 he was called upon to pronounce on the lawfulness of the oath called *Liberté-Egalité*, which, without expressing any adhesion to the schismatical principles of the oath of 1791, recognized the new form of government; by taking it priests obtained the right to exercise their ministry at a time when souls were in special peril. Without taking this oath himself, M. Emery authorized, and even counselled it, moved by zeal and a clear understanding of the needs of the Church. But the wording of the oath implied a denial of the principle of Monarchy by Right Divine, and this was sufficient to provoke protestations from those who were unwilling to condemn the monarchical past of France; this chivalrous sentiment was shared by all the *emigrés* clergy. They attempted to obtain a formal condemnation from the Pope, but without success. Later it was seen that his refusal had been motived by prudence, but at first M. Emery had to undergo the most severe criticism, and, what grieved him particularly, many Sulpicians joined his accusers. Nevertheless he ceased not to be the counsellor and consoler of those who were willing to risk their lives and expose themselves to outrage that France might remain Catholic.

The Concordat restored peace to the Church of France, and at first M. Emery received marks of confidence from Napoleon that enabled him rapidly to re-organize religious worship. But before long the pretensions of the civil power became so

excessive that M. Emery did not fear to resist them, and the Society, just re-established, found itself in the list of the proscribed. They had to pass through a difficult time, with the seminaries empty, whilst death was carrying away the survivors of the Revolution. The return of the Bourbons allowed the Society to re-commence its work, but it would be ten years at least before the young candidates who then entered the seminaries could be fit for the sacred ministry.

The Restoration. Gallicanism

The religious crisis, however, was not over. Gallican opinions had survived the wreck of the Constitutional Church and even the religious autocracy of the Emperor. The Restoration had revived the traditions of the Ancien Régime; nearly all the bishops were imbued with Gallicanism, and in order to get admission as teacher in a seminary a priest had to profess the declaration of 1682. "Ultramontanism," as it was called, was a fault,[1] and Lamennais, who at first upheld the rights of the Pope, was made the object of angry attacks, which he repelled with exasperated violence.

The Sulpicians were delicately situated: supported for the most part by Gallican professorships, they could not without imprudence act openly against the directions of the episcopate. Rather than break lances against this or that opinion, they confined themselves to what was in reality their chief mission: the training of young ecclesiastics as pious, prudent, obedient and zealous priests. The

[1] *Un tare.*

intellectual standard of their houses was freely lowered and they contented themselves with waiting till the creation of a fresh episcopal body should enable them to throw off the yoke of opinions which it was not lawful for them to combat openly. Till then they resigned themselves to pass as Gallicans, and as such, to suffer at times severe reproaches.

It must not, however, be forgotten that in 1832, the Sulpician, M. Boyer, had combated the doctrines of Lamennais, whose revolt against the instructions of the Sovereign Pontiff had placed him at the head of the liberal school. In conjunction with others he drew up the famous *Mémoire de Toulouse*, which had much to do with the publication of the Encyclical *Mirari vos*, in which Gregory XVI took up a decided position towards pseudo-liberalism.

Some time before the Vatican Council Pius IX had undertaken a work of reconstruction which found expression in the Encyclical *Quanta cura* and the *Syllabus*. The members of Saint-Sulpice eagerly accepted a body of doctrine which they hoped would profit their students. During the prevalence of a vague Cartesian philosophy M. Lecoq boldly preached in his Chair at Issy a doctrine that was frankly Thomistic: it was the dawn of a revolution that, under the vigorous influence of Leo XIII, was to prevail in all the ecclesiastical schools and thence spread to the teaching of the Universities.

The increasing number of their works in the United States decided the Congregation to found an overseas province, whence their subjects go to France, there to receive the necessary training as directors of seminaries. This province has lately opened a special novitiate for English-speaking

priests, but the Canadians continue to spend their year of probation in the " Solitude " of Issy.

Although they do not consider themselves to be Religious, the Sulpicians obtained from the Congregation of Religious, in 1921, an approval which ranks them in the category of societies without vows regulated by the canons 673-681 of the Code of Canon Law.

The civil government, however, would not acknowledge these distinctions, and during the time of persecution the Society had to suffer many hindrances in their work of education. Their existence was threatened and much prudence and self-sacrifice were necessary to avoid the danger. Having always belonged canonically to their original diocese, they claimed the rights common to all secular priests, and the regular authorization of their bishops has enabled them to keep or take up again their own functions.

Development of the Society. Renewal of its Interior Organization

The Society has a Superior-General, elected for life. Formerly he governed under the control of twelve councillors, but since the publication of the new Code the composition of the Council has been slightly modified. It comprises four Assistants, the first of whom is the Vice-Superior of the community; to them are added the two Provincials, the Procurator-General, who always lives in Rome, the Bursar-General and the Secretary-General.

The *Procure* of Rome is a school of higher studies, where the future professors are sent to

perfect their ecclesiastical studies and to cultivate necessary secular knowledge. Living thus in the life-giving Roman atmosphere they become thoroughly imbued with the spirit of the Church, which is, more than ever, the spirit of Saint-Sulpice. In 1929, the General Superior of Saint-Sulpice, R. Jean Vesdier, was named Archbishop of Paris and created Cardinal of the Holy Church.

CHAPTER VIII

THE EUDISTS

Foundation of the Community of the Sacred Hearts of Jesus and Mary

Saint Jean Eudes was born in 1601, in Normandy. His brother, who was known as M. de Mézeray, was a writer and historian, and a member of the French Academy. After finishing his studies in the Jesuit Classes at Caen, Jean obtained permission from his father to enter the Oratory. At the end of his novitiate he became chaplain to the sanctuary of Notre-Dame des Vertus, and then was a master in the seminary of Saint Magloire, in Paris. Later he was employed on the Missions and preached to the country people for eleven years.

But he saw with grief that his community was withdrawing from the direction of seminaries and taking up the easier work of the colleges. Neither Fathers de Condren nor Bourgoing were able to satisfy him on this point, and his Oratorian vocation was shaken: he beheld the success of the Sulpicians in their training of clerics and regretted that he could not imitate them. He therefore left the Oratory, and with a few companions of like views with his own, founded, in 1643, a new Congrega-

tion, under the title of the Sacred Hearts of Jesus and Mary, which was to devote itself to the work of the seminaries.

His first establishment, and for a long time, the only one, was the Seminary of Bayeux. The Oratorians were, naturally, not very favourable to him, and besides, Père Eudes being much attached to the Jesuits, the latter's enemies regarded him with suspicion; several of the bishops in Normandy were inclined to Jansenism, and none encouraged the new Society.

While his work was thus vegetating, the Father again took up his missionary labours, and it was then that he began the great work of founding the Order of Sisters of Notre-Dame de Charité, a branch of which developed into the famous "Order of the Good Shepherd," for the reclamation of fallen women.

It was not till 1568 that François Harlay, then Archbishop of Rouen, gave his patronage to Père Eudes, and this resulted in a favourable change amongst the bishops, through whose benevolence he was enabled to devote himself entirely to the work of the seminaries.

He died at the age of eighty, and during the last twenty years of his life his Congregation prospered and he was allowed to reap in joy the seed he had sown in tears. He was canonized by Pope Pius XI, in 1927, and his name recalls the work of the seventeenth century for the propagation of devotion to the Sacred Heart.

Following the example of the Oratorians, the Eudist Fathers take a simple promise of stability and obedience. They obey a General Superior, elected for life, like the Lazarists, but who has

four Assistants who are changed every five years at the General Assembly. The Superior-General appoints the local and other superiors, but only for three years. This wise rule effects a periodic renewal of life in the governing bodies, a necessary measure in such a very active Society.

The Eudists and the Revolution

On the eve of the Revolution the Company of the Eudists numbered several hundred priests in charge of most of the seminaries in Normandy, and also of several colleges both there and in Brittany. Although they held sound doctrine, the Civil Constitution of the Clergy was not wholly repudiated in some of their provincial houses. The Paris house, on the contrary, firmly resisted every schismatic novelty. Père François Hébert, the Superior of the community of the Rue des Postes, was so renowned for his piety and prudence that the King chose him for his confessor, after the defection of the Abbé Poupard, curé of Saint-Eustache. It was in the hands of Père Hébert that this unfortunate Prince made a vow to consecrate his Kingdom to the Sacred Heart, and the Father's counsels helped to inspire Louis XVI, with a little of the energy he so greatly needed, and encouraged him to oppose his *veto* to the law proscribing all the non-juring priests.

When the Revolution inaugurated the Reign of Terror Père Hébert was put on the list of those to be got rid of. In the August of 1792 the house of the Eudists was attacked, and all who were there arrested and taken to the prison of Saint-

Firmin. The Superior was put to death on the 3rd September, together with the Fathers Lefranc, Potier and Béraud, a former Jesuit. With them were martyred all the priests—old pupils or friends —who had taken refuge in the Eudist house.

Little is known of what became of the members of the Company, dispersed by the Terror, but in 1792 their chapel, which had not been confiscated, was held by a purchaser and nominal proprietor. From 1795 it was put on the list of those buildings where religious worship was tolerated, and, except for a short period following the 18, *Fructidor*, served as an annexe to the parish of Saint-Jacques. In 1854 the old Eudist building was joined to the School of Sainte-Geneviève and the chapel utilized, but being much too small, it was secularized and turned into a School of Design, when the monumental chapel was built, which is now served by the Maronite clergy.

The Company of the Eudists was reconstituted in 1797, but Napoleon ranked them with the Jesuits and closed their houses. Again they were re-established under the Restoration, and the Fathers settled in Paris, to take charge of the Religious of Notre-Dame de Charité who occupied the old convent of the Visitation. It was there that in 1832, Mgr. de Quelen, Archbishop of Paris, was hidden, when sought for by the Police.

The Eudist Missionaries in America

In 1826, the Eudists were recognized by Rome, and as soon as the religious situation allowed, they opened several educational houses. But the

laws of 1883 obliged them to abandon these, and they therefore offered their services to the American bishops. After one or two unsuccessful attempts in Mexico and San-Domingo, they settled finally in Columbia and Canada.

In accordance with the views of their founder they accepted the direction of seminaries at Carthagena, Antioquia, and Panama, and a Brazilian Eudist is now Bishop of Santa Marta, in Brazil.

In Canada they were appointed, in 1903, to govern the Prefecture, now the Vicariate-Apostolic of the Gulf of Saint Lawrence, whence they provide directors for the seminaries of Valleyfield, Rimouski and Chicontimi.

Some years ago they possessed twenty houses and four hundred members, but these numbers have probably greatly increased.

Since 1894 the Superior-General has resided in Rome, near Saint John Lateran.

CHAPTER IX

THE FOREIGN MISSIONS OF PARIS

The Missions in the Far East till the Seventeenth Century

The evangelization of the heathen in the Far East was undertaken towards the end of the twelfth century by the first companions of Saint Francis of Assisi, who were soon joined by other religious, the Carmelites, Dominicans and Augustinians, who laboured in the regions that were penetrable. These Missions were under the direct authority of the Holy See.

After the discovery of America Pope Alexander VI traced on the terrestrial globe an ideal line, separating the countries that would depend on Spain from those of Portugal, thus forming two " hemispheres of influence," following a meridian that crossed the Atlantic and Pacific Oceans. Geographical knowledge being then in a very rudimentary state, this division was wholly arbitrary, and was the cause of future disputes. India, Indo-China, China and Japan were placed in the zone of the Portuguese protectorate, and from the ecclesiastical point of view depended on the Sees of Goa, Malacca and Macao.

In the sixteenth century the Jesuits were sent by the King of Portugal to preach the Faith in China and Japan, and we know how Saint Francis Xavier

has become the model and patron of the Foreign Missions.

The work proceeded but slowly, though without encountering great obstacles: the difficulties of communication rendered the relations between the missionaries and their Superiors, and the Missions and the Pope rare and irregular, and these suffered in consequence from the want of co-ordination in their efforts, which turned sometimes into petty rivalries.

In 1653 the Jesuit Père de Rhodes, who had preached the Gospel in Annam, went to Rome to represent the necessity of dividing the Missions into Vicariates, with Superiors having episcopal powers. In this he was but following the instructions of the Cardinals of Propaganda, who had recommended both the centralization of the European missionaries' efforts and the formation of a native clergy, having at their head bishops of their own race.

But the project of Père de Rhodes was not approved by the Court of Lisbon, who feared to lose some of their influence and wished to retain the advantage of an exclusive commerce with the Far East. The timidity of some of the prelates of Propaganda had also to be met, for this innovation alarmed the perhaps over-prudent spirits.

Discouraged, the Jesuit Father went to France to plead the cause of his heathen, and there found he had arrived at an opportune moment. The strong religious revival throughout the country, after the wars of religion, had not been restricted to the interior work of the provinces; M. Olier and Saint Vincent de Paul had, as we have seen, already interested themselves in the conversion of the infidels.

François Pallu founds the Society of the Foreign Missions of Paris

The idea of preaching the Christian Faith to the Chinese was received with universal favour in France; many recruits offered themselves; neither men nor money were wanting. Thus it was that, in 1654, the appeal of Père de Rhodes was responded to by a young canon of Saint-Martin de Tours, François Pallu, who became the founder of the Foreign Missions of Paris. With a few companions he went without delay to Rome and placed himself at the disposal of the Pope. The project was carefully examined and approved, and in 1656 a Papal Brief established three Apostolic Vicariates in the Far East.

On the 17th November, 1658, M. Pallu was consecrated Bishop of Heliopolis, and in the following year was appointed Vicar-Apostolic of Tong-King.

It was now necessary to recruit a body of missionaries, to organize a Seminary in France for the formation of candidates for the apostolate, and to establish a council of directors, who would take charge of the spiritual and temporal interests of the Society.

The first departure took place in 1660. The little band of apostles was led by Pierre Lambert de la Motte, who had been from the beginning the confidant and associate of François Pallu. He was appointed Bishop of Berythia and Vicar-Apostolic of Cochin China and was consecrated at Tours in 1660. Mgr. Cotolendi, Bishop of Metellopolis, was to go with them, and was to take charge of the

Vicariate of Nankin, a district which included the whole of China.

The ten missionaries started in 1660 and 1661; they had to divide into companies on account of the difficulties of the journey, which would be all the longer that neither the Spaniards of Manilla, nor the Portuguese of Macao would allow Frenchmen to enter the countries of the Far East without having obtained from Madrid or Lisbon an *exequator*, subject to impossible conditions. The passage by sea was therefore closed to them, except in the Mediterranean; they had to land at Alexandretta, and cross Syria, Mesopotamia, Persia and Arabia; from Surat they would go to India, and by Bengal would reach Yuthia, the then capital of Siam.[1] Two members of the expedition died of fatigue, one in Persia and the other in India.

François Pallu had remained in Paris to superintend the organization of the Society, which needed the approval of both Church and State. Louis XIV showed it great favour and signed the Royal Letters Patent, which were registered in Parliament without difficulty. The Papal Nuncio had not ceased to encourage the promoters of the work, and from Rome there was nothing to fear. The approval of the Archbishop of Paris and that of the Abbot of Saint-Germain-des-Près, in whose territory the Seminary was to be established, were also obtained. For this purpose François Pallu had acquired a large estate, with a beautiful garden, which, several years previously, had been given to a Carmelite Father, Père Bernard de Sainte-Thérèse, who had been made Bishop of Babylon, with ordinary juris-

[1] Ayuthia, or Yuthia, was destroyed in the eighteenth century and Bangkok became the capital.

diction over a region that stretched from the Caucasus to the Persian Gulf. The house was to have been a Seminary for missionaries to Persia, but the Bishop could not become acclimatized in Mesopotamia; his successor was installed at Ispahan and the Seminary was closed for want of seminarists. It was therefore a wholly unfurnished house that Mgr. Pallu took possession of at a very high rent.

It might be said that Père de Rhodes was the founder of the Society of Foreign Missions, but this would be scarcely correct: he it was who inspired the idea that it was given to another to put into practice. He was not, in fact, in France in 1660, having left for Persia, where he died, whilst labouring for the conversion of the schismatical Armenians.

Trials and Death of Mgr. Pallu

Mgr. Pallu, who started after his companions, joined them at Yuthia. The old European missionaries already established in the country were not too much disposed to acknowledge the authority of a bishop, even though sent by the Pope; some put themselves under the protection of the Portuguese officials, who defended the prerogatives of their ruler all the more obstinately that these rights implied obligations which Portugal had almost completely disavowed: the susceptibilities of self-love were mingled with questions of commercial interest.

In order to put an end to these tiresome disputes Mgr. Pallu had to make several journeys to Europe, to enlighten both the Pope and the King. These

journeys were not without danger: having on one occasion embarked for China, he was captured by the Spaniards, who kept him for a long time a prisoner in Manilla, and then sent him to Madrid by way of Mexico. His detention in Spain was short, owing to the energetic intervention of Louis XIV. After a stay at Versailles, where he had to explain matters to the King and reply to the calumnies which had been spread about him, he went to Rome, and thence returned to Tong-King, after seven years of adventure. Two years later he tried again to penetrate farther into China, but this time his ship was seized by the Chinese, and he was kept in prison for several months in the Isle of Formosa; finally he was released and allowed to land at Fo-Kien in 1684; but it was only to die.

In twenty-three years he had established six Vicariates, founded two Seminaries, at Siam and Tong-King; he had already sent out several native priests, founded schools of catechists, and encouraged the establishment of two communities of native Sisters. Sixty thousand infidels had received baptism, and fifty priests had come from France, twenty-five of whom had fallen victims to their zeal.

Difficulties of all Kinds

During the last years of the seventeenth century the work was pursued with indefatigable perseverance, but it must be confessed that public fervour cooled. They could only count on an average of about one missionary a year. The Church of France was troubled by the Jansenist quarrels, and the Society was obliged to dismiss several members

who were not free from the heresy. Their recruitment suffered in consequence, and they were attacked on one side by the Jansenists for their rigorous dismissals, and on the other by the latter's adversaries for their charitable indulgence to those in error.

It was at this time that arose the question of the so-called "Chinese rites." When the Holy See decided to send Mgr. de Touron as ambassador to the Emperor of China, it was not the doing of our missionaries that that prelate acted with more zeal than prudence, the result of which was an almost complete failure. The legate was imprisoned at Macao and died almost immediately after hearing that the Pope had created him a Cardinal. Throughout these troubles the missionaries, like the Lazarists, acted with perfect submission to the Pope and his representative.

Louis XIV's policy of conquest—or rather, the policy of Colbert—greatly hindered the work of the missionaries. It was no longer only the Portuguese who were hostile to the French clergy; the English and the Dutch Protestants also pursued their ships and arrested the priests, and more than this, the native rulers were prejudiced against the missionaries, who were represented to them as the advance guard of a military mission to subjugate the country. From 1690 to 1693 the Christians were cruelly persecuted: four priests died in prison, after being tortured; the churches and schools were destroyed, and thousands of Christians massacred. The work of thirty years was undone.

In France also the Seminary had gone through an interior crisis, owing to certain disagreements in the interpretation of the Letters Patent, on which

their legal existence depended. The direction of the work in Paris was in the hands of a Council of both lay and ecclesiastical members; men of great piety and good will, but who had never been on the Missions, and from want of experience they held notions, against which the Vicars-Apostolic and their subjects protested in vain. They held the purse, and could not come to an understanding with the workers. In Rome Propaganda supported them, but in Gallican France it would have been unwise to show too much dependence on an authority emanating from the Pope. There were civil difficulties also, and the intervention of Parliament only served to embitter the discussions. It was not till after a long time that they decided to include in the Council former missionaries who could give them the benefit of experience, and in 1768, for the first time a missionary was chosen as Chief of the Council, but it was not till the nineteenth century that its direction was placed exclusively in the hands of missionaries returned from the Far East.

The Revolution Compromises the Existence of the Missionaries

Before entering on this new phase, the Society had to pass through the era of the Revolution, in the course of which it almost disappeared. When the law of "the Civil Constitution of the Clergy" was published none of the directors of the Seminary consented to take the oath. Consequently their house was confiscated and they themselves exiled; the greater number went to

England or Rome. However, the Superior, M. Hody, took refuge in Amiens, where he was joined by the Procurator, M. Bilhère. In 1795 the persecution seemed to have died down, and they returned secretly to Paris, where M. Hody died. His companion received generous help from some charitable ladies, and in 1798, the house of the Society being put up for sale as national property, M. Bilhère bought it.

The chapel was opened for divine worship and replaced, for the Faubourg Saint-Germain, the parish church of Saint Thomas Aquinas, which had been given to the Theophilanthropists. Afterwards, in 1802, a former director of the Seminary, M. Ramond-Lelande, was appointed curé of Saint Thomas, and the chapel of the Missions remained parochial, under another old director, who became later Vicar-General of Paris. But in 1870 the new parish church of Saint Francis Xavier was opened, and the chapel of the Rue de Bac became again exclusively attached to the Seminary, then re-opened and flourishing.

The recruitment of missionaries had greatly suffered during the Revolution and would have completely stopped had not M. Boiret, while a refugee in Rome and Venice, together with MM. Alary, Chaumont and Blandin, who had gone to England, succeeded in enrolling some priests, emigrés like themselves, and had sent them out to the Missions, which were fast failing for want of workers. Between 1792 and 1815 ten priests started from England and four from Italy, but they did not all arrive at their destinations; four were taken at sea by French corsairs and sent to Bordeaux, imprisoned for a long time in the

Fortress of Hâ, and finally deported to Guiana, whence they never returned.

If it was difficult to send out missionaries, it was no less difficult to support them when they reached China. The Metropolitan was unable to give them any help, and M. Létondal the Procurator of the Society at Macao, performed wonders of economy and ingenuity. When he found himself at the end of his resources he embarked for Mexico and there begged indefatigably for three years. He received generous alms, and was able to re-open the central college that had been closed for several years. As the King of Siam, instigated by the Portuguese of Goa, showed decided hostility to the missionaries, and the assistance of native clergy became more and more necessary, it was decided to transfer the Society's establishment from Yuthia to Malacca.

The Paris Seminary had been re-opened about four years when a caprice of the Emperor closed it anew. It was the time when relations between the Pope and Napoleon had become strained, and because the directors showed on which side they considered their obedience lay, they were expelled. Fouché's police hunted them down, and M. Desjardins ended by being imprisoned for three years in the fortress of Fénestrelle.

On the return of the Bourbons, in 1814, the French Government sought to repair the disasters of the Revolution, but in order to revive the languishing missions it was necessary to find priests willing to go to the East. Under the revolutionary regime, which lasted for five-and-twenty years, the seminaries had all been closed and ordinations almost ceased; there was not a single French

diocese that had not many gaps to fill; the increase of the priesthood was one of the first works the bishops had to attend to; but in order to form a priest, ten years of study were needed, and up to 1825 the diocesan lists continued to decrease. The work of the Missions had been compromised by the small number of vocations. But the day came when there was to be a rebound.

A Period of Prosperity. The Work of the Propagation of the Faith

Before the Revolution the Missions and their Seminary had been supported by a small number of rich people, who contributed largely to their needs; one of the principal benefactors was the King; many bishops subscribed sums or bestowed benefices, the revenues of which defrayed all the expenses of the training, the travelling and the support of the missionaries. But the Revolution had made a *tabula rasa* of this charitable edifice, as of so many others. The benefices no longer existed; the rich were ruined; official help could not be relied on, and assistance must be sought in other directions.

During his stay in England, M. Chaumont, one of the directors, had begun to publish some of the missionaries' letters, relating their labours and trials. The Jesuits had brought out in the eighteenth century their *Lettres Edifiantes*, which had brought them both sympathy and help. M. Chaumont now published some small pamphlets, called *Appels aux âmes Charitables*, in which he gave an account of the dangers and distress of the Foreign Missions.

His words received attention, and, encouraged by this first success, the thought came to him to form his readers and friends into a pious and charitable Association, in which the members should pray for the conversion of the heathen and contribute a small weekly or monthly sum to the Missions. This was the germ of the grand Lyonnese work of the Propagation of the Faith, which Pauline Jaricot was to organize by dividing the benefactors into tens and hundreds; she fixed the amount of subscription of each associate as low as possible, so that even poorer members could help the work, and she thus obtained a double result: the accumulated pence formed large sums, and in the humblest homes the *Bulletin* was read, and told of the apostles who had quitted family and country, to expose themselves to sickness, prison, tortures and death, in order to shed the light of the Gospel on those who "sit in darkness and the shadow of death." It was a practical lesson in self-renunciation and the spirit of sacrifice. The Associations for the Propagation of the Faith thus gave birth to many missionary vocations amongst the youth of France.

The Seminary, which had been almost deserted under the first Empire, began rapidly to re-fill, and the numbers still continue to increase; from one missionary sent out each year, by 1848 there were twenty.

In 1843 there were 103 members of the Society of Foreign Missions living in the Far East; twenty years later this number had tripled; in 1878 there were 596, and in 1909, 1415. This maximum was followed by a sensible decrease in numbers, owing to the persecuting laws which hindered the work

of the Seminary and so temporarily prevented the recruitment of fresh subjects.

The Martyrs

It is surely permissible to ascribe this rapid development of the Seminary to other than purely natural causes. In the first place, the prayers of the faithful are constantly ascending to Heaven for the salvation of the heathen, who know not God. Then, too, we are told that "the blood of the martyrs is the seed of the Church," and how many young and ardent priests have given their lives for the conversion of these souls!

Already, in the seventeenth and eighteenth centuries, ten of the missionaries from the Seminary had victoriously confessed the Faith under torture, in Siam and China, and to these must be added all those whose end was hastened by the proscribed and fugitive lives they had to lead, or who succumbed to the frequent epidemics of an unwholesome climate.

It cannot be denied that in France these martyrdoms had been scarcely noticed; they were hardly spoken of outside the Seminary and its own circle. But in the nineteenth century the sufferings and sacrifices of the missionaries became better known.

In 1815 the Vicar-Apostolic of Su-Tchuen, Mgr. Gabriel Taurin-Dufresse, was beheaded at Tchentou-fou; between 1833 and 1862 twelve French missionaries, of whom three were bishops, were martyred in Tong-King or China, after having endured the most exquisite tortures that the Asiatic mind could invent. The cause of their beatification

was introduced and followed by Catholics with increasing interest, till, in 1900, thirty-eight French and Chinese martyrs were beatified.

In Indo-China three persecutions ordered by small Annamite potentates cost the lives of Mgr. Jaccard and four companions in 1838; in 1852 three priests from the Rue du Bac were executed, and in 1862 the Emperor Tu-Duc condemned to death Mgr. Cuénot, Vicar-Apostolic of Tong-King, with three of his priests. The cause of these last martyrs was joined to two other groups, and in 1909 they were all beatified by Pope Pius X.

Finally, in 1925, took place the beatification of the first martyrs of Korea: Mgr. Imbert, beheaded, with three missionaries, in 1839, after a month's suffering of terrible tortures; and seven other missionaries, victims of the persecutions of 1866. Between 1884 and 1886 sixteen missionaries were martyred in Tong-King, and in 1900 ten others perished during the Boxer rebellion. In 1905 four priests strove to enter Tibet, but were seized, tortured and put to death. These last thirty Confessors of the Faith have not yet been proposed for beatification, as it is uncertain whether the movements in which they met their death were anti-Christian, or instigated by race-hatred.

It is certain, however, that the fame of our martyrs has had much to do with the increase of aspirants to the Seminary of the Rue du Bac. Such examples are a call to generous souls, and at the end of their time of probation, those who are assigned to the peaceful regions of India cannot hide their disappointment.

The Missionaries of Paris and French Influence

Peace brought with it a security that was favourable to the extension of missionary enterprise. But this peace was the fruit of the wars engaged in by the nations of Europe to enable their subjects to settle themselves freely in China. During what was called " The Opium War," the cause of which was chiefly commercial, the French were able to make stipulations in favour of the Preachers of the Gospel and obtained for them the same advantages as those conceded to British traders.

The hostile movements which, at various times, have disturbed the Far East, have been followed by military expeditions, when the agreement recognizing the rights of the missionaries has been each time renewed.

The present troubles in China have had their usual accompaniment of pillage, burnings and massacres, but to-day Christianity is solidly enough established there to be able to bear what are generally isolated attacks. There are to-day in the Middle Empire more than seventy Apostolic Vicariates and Prefectures, and we have lately seen that the Chinese clergy are considered sufficiently formed to be given bishops of their own nationality.

The Results

A rapid backward glance will enable us to see the progress and results of the work. In 1659 and 1661 three Vicariates were established in Tong-King,

Cochin-China and Nankin. In two and a half centuries this number has increased more than tenfold, and in proportion as the work of evangelization expanded the original districts had to be divided and subdivided.

Cochin-China, Siam, Tibet and Burma form, in connection with the single Society of Paris, twelve Vicariates, without reckoning the Bishopric of Malacca, founded in 1557, and re-established in 1888. In Southern and Western China the Society has charge of twelve Vicariates and one Prefecture. That of Seoul, in Korea, was founded in 1831 and divided in 1911, when the Vicariate of Taikou was created. Two of those in Mongolia and Manchuria are in charge of the missionaries of Paris. The Mission of Japan became, in 1891, an ecclesiastical province, with an Archbishop of Tokio, three dioceses and a Prefecture, and these districts are to-day (1927) continually increasing.

In India the Paris missionaries replaced the Jesuits for a time, but the Madura Mission was given back to the latter in 1836, though the French Society retained those on the western side of the peninsula, and the Missions on the Coromandel coast were erected into a Vicariate-Apostolic, with four dioceses and Pondicherry as its centre. Our priests of the Foreign Missions have thus to evangelize in the Far East thirty-seven districts, and forty-three of the missionaries have been raised to the episcopate.

Up to 1921 the government of the Society was in the hands of a Council whose president was the Superior of the Paris Seminary. But in accordance with the new Code of Canon Law, the functions and the title of Superior-General have been given to Mgr. de Guébriant, a former missionary in Se-

Tchuen, then Vicar-Apostolic of Canton, and finally the Visitor delegated by the Congregation of Propaganda to inspect the Christian establishments in China and Siberia. He was elected in March, 1921, and received the title of Archbishop of Marcianopolis.

The Society is composed, as I have said, of 1,094 European missionaries, assisted by 1,298 native priests, trained in the seminaries of their own country. Besides these there is the double house of Paris and Poièvre (Seine et Oise), where about 150 aspirants are preparing for the work of the apostolate.

The countries where our missionaries labour have a population of about 240 millions. In a report of 1925 the Christians numbered about 1,777,917, unequally distributed through the districts, and after a temporary falling off, appear now to be increasing. Before long there will be two million Catholics whom the Society will have to guide in the way of salvation.

CHAPTER X

THE MARIANS

Missionaries of Mary in Poland

The Marians, whose official title is: *Ordo Immaculatæ Conceptionis B.M. Virginis Clericorum regularium Marianorum,* were founded in 1671 by the Venerable John Papczinski, born in 1631, in the diocese of Tarnov (Poland), who died in the odour of sanctity, at Gora-Kalvarya, near Warsaw, in 1701.

The son of a poor workman, John studied successfully in the College of Lemberg, where the Jesuits gave gratuitous teaching to poor but clever youths. At the age of twenty-one John entered the Congregation of the Piarists, whose history has been already related. In 1670 Pope Clement X made some great changes in the Rule of the Institute, and John, accepting the liberty that was then offered to its members, left the Society and went as a secular priest to Lovicz, in the diocese of Posen.

Filled with pity for the spiritually desolate people of the country, he resolved to give them the spiritual instruction they so sorely needed. Encouraged by the Bishop of Posen and the Apostolic Nuncio of Warsaw, he gathered some companions into a secular community combining the active and con-

templative lives, adding to their other exercises the daily recitation of the Office for the Dead. Their dress was white, with a blue belt, in honour of the Blessed Virgin, devotion to whom, and particularly to her Immaculate Conception, they strove to spread. They were soon authorized to assist the country priests in giving religious instructions to the peasants.

At the request of the Polish States, the new Institute was blessed by Popes Innocent XI and XII, the latter having, as Nuncio, known the founder and made him his confessor. This Pope approved the Rules of the Marians, and authorized them at first to take simple temporary vows; afterwards he gave permission for the vows to be made perpetual, and attached the Society to the Franciscans. This arrangement was found inconvenient, and in 1785 Pius VI substituted new Constitutions for the old ones; in 1787 the Pope allowed them to enjoy all the privileges of the great Religious Orders.

During the eighteenth century the Marians not only spread over Poland and Lithuania, where they had twelve houses, but also settled in other countries of Europe, especially in Spain and Portugal. In Rome the Pope gave them the church of SS. Vitus and Modestus near which they have a house.

The divisions of 1774 and the following years placed the greater part of Poland under the dominion of Russia, and the Marians were cruelly persecuted, both as Catholics and patriots. After the insurrection of 1864 most of their houses were suppressed and many of the Religious exiled to Siberia.

The Marians and Pius X. Father Matulewicz

At the end of the nineteenth century the only remaining house of the Company was that of Mariampol, in the diocese of Sejni, which sheltered three Religious; four others were dispersed in other towns; these were old and infirm men, closely watched by the suspicious police. The Superior, Vincent Sikowski, died in 1911, and his last companion, Father Pielazynski, aged eighty-seven, was chaplain to an asylum for old men, in Gora-Kalvarya, where the founder had died. The Congregation seemed to be extinct, but just then it was to revive.

During the summer of 1910 some devout Polish ecclesiastics had gone to Rome in order to acquaint the Pope with their desire to revive the Marian Order. Pius X received them favourably and granted their request, giving them permission to re-form the Institute, adapting the Rule to the difficult conditions imposed upon the Catholic clergy by Orthodox intolerance.

At the end of December, 1910, three of these priests presented themselves to Mgr. Ruskiewicz, suffragan of the exiled Archbishop of Warsaw, and, in the presence of Father Sikowski, made their religious profession, according to the Constitutions modified by the authority of the Pope. Father Sikowski died some months later, and one of the newly-professed, Father George Matulewicz, was chosen as Superior-General. The old Father Pielazynski died in 1914, rejoicing in the knowledge that the work was saved.

Father Matulewicz had pursued a course of Higher Studies in the University of Fribourg; he

became a Professor in the Academy of Petrograd, and by representing himself as a Franciscan tertiary, he and his companions could correspond, but they were obliged to hide the fact of their existence as a Community. Pius X had advised them to give up their white habit and dress like the secular clergy. Their observances had also to be modified: they were dispensed from the daily recitation of the Office for the Dead, which they replaced by a Suffrage added to their Mass.

Being unable to open a house in Russia without exposing themselves to police interference, they established their novitiate and house of studies at Fribourg, where new subjects presented themselves in unexpected numbers. Before long another house was opened in Chicago, which was the centre of a region of Polish-Lithuanian emigrants, who needed spiritual assistance against Protestant propaganda on the one hand, and on the other, the danger of religious indifference, so common amongst the expatriated.

Then came the Great War, one result of which was the re-establishment of Poland, and the Marian Community could develop openly. Father Matulewicz was made Bishop of Vilna, and authorized at the same time to retain the government of the Congregation, as its second founder. A General Chapter was held at Dantzig in 1923; there were then seventy professed Religious, a number which has since almost doubled. In 1925 the Company possessed five novitiate houses, and two juniorates, the most important being those in America.

Though he was neither arrested nor imprisoned by the Bolsheviks, as has been inaccurately reported, Mgr. Matulewicz has paid for the success of his

work by severe trials. In consequence of the quarrels between Poland and Lithuania on the subject of Vilna, he had to resign his bishopric of Vilna for the titular See of Adulis, which enabled him to give himself entirely to the interests of his now flourishing Society. He died in 1927, having finished the work to which God had called him. He was succeeded at Vilna by Mgr. Cieplak, lately released from the Soviet prisons, who died at the end of a few months, whilst visiting his fellow-countrymen in America.

The work of the Marians lies chiefly in the Mother Country. In Warsaw, particularly, their influence has revived much that Tsarism had stifled. Young priests and students, as well as families, have been reached by sermons, retreats, pious associations and a Catholic press. When His Holiness, Pope Pius XI, now happily reigning, was on his mission to Poland, he was able to see the importance of the religious movement directed by the Marians.

The Cause of the Beatification of the Founder had begun when Poland ceased to be a nation. The papers were lost, but have lately been discovered in the episcopal archives of Warsaw, and it is hoped that before long the glory of Beatification will be given to one whose name symbolizes the heroic struggles of a Martyr Nation.

CHAPTER XI

THE FATHERS OF THE HOLY GHOST

A Young Cleric devotes himself to poor Students

THE Congregation of the Holy Ghost was founded in Paris, on the 20th May, the Feast of Pentecost, 1703, by a simple tonsured cleric, Claude Poullart des Places.

He was a Breton, belonging to a magistrate's family of Rennes. Born in 1679, he had studied under the Jesuits, and then his father sent him to Paris to take his degree in the School of Civil Law. His parents wished him to continue the family tradition and follow his father's career, and in accordance with their wishes the young man made the acquaintance of some of the legal families to whom he had introductions, and went out into society. Clever, well-educated and lively, with good looks and a comfortable fortune, young Poullart was a welcome guest in all the houses of his friends. But he had a delicate conscience, and in the midst of the attractions of his pleasant life he was suddenly moved by Grace. The thoroughly Christian education of his home and college life prevailed over the influences of a changing world. In order to learn the Will of God he made a ten days' retreat with

the Jesuits, during which he examined himself on what should be his future life: Magistrate? or Carthusian? It was to be neither, and he decided to become a secular priest.

He was encouraged in this resolve by the advice of one of his fellow-Bretons and companion, Louis de Montfort, who had already entered the Seminary of Saint-Sulpice. But Claude did not follow him there. He knew that the students of the Seminary were obliged to follow the courses of the Sorbonne, and the masters of that famous college were said to be deeply imbued with Gallicanism, and in conformity with the Declaration of 1682, taught that a General Council is superior to the Pope, and that consequently the Pope is not infallible, but this was not what young Poullart had been taught in the College of Rennes. Faithful to his early education he asked permission of the Jesuits of the College Louis-le-Grand, to follow the lectures given by their most famous professors to a select class. He knew that Academic degrees were reserved for those who had attended the University lectures, and that the possession of these degrees was a necessary condition for obtaining the greater benefices; he thus cut himself off from all ecclesiastical honours, but such honours tempted him but little. He understood that the priesthood is not intended to be the vestibule of the episcopate; he wished to be a priest in order to work for the salvation of souls, and he already saw before him the road he meant to follow.

The work which he had in view, namely, the providing poor youths with the means of becoming priests, was not entirely new. In the Middle Ages colleges had been founded near the University of

Paris, where exhibitioners or foundation-scholars might pursue their studies without being obliged to beg their bread or to gain it by manual labour that was incompatible with the ecclesiastical state. But these foundations had decayed, the revenues, badly administered, had disappeared, or, in order to benefit by the burses, conditions had to be fulfilled that closed the colleges to those who had most need of them. A reform was necessary, and at the end of the eighteenth century it was tried, without much success, by the civil power, with the heavy hand that generally characterizes administrative measures.

Claude Poullart decided to revive the work by himself, generously supported by the Jesuits of Louis-le-Grand. They gave him the use of a small house in the Rue des Cordiers, where he and his little community of poor scholars began in great poverty. The students followed the courses at the same College, and there the procurator went every day to receive the dessert left by the College students. This gave rise to the Jansenist accusation that "the *Spiritains* lived on the Jesuits' remains."

Being thus closely connected with the Jesuits, the Seminary of the Holy Ghost was the object of constant attacks by Port Royal, but neither M. Poullart nor his successors were moved thereby. They remained loyal sons of the Church and would not join the "appellants" against the Bull *Unigenitus*.

The founder's idea was to train good and well-instructed priests, who would be willing to accept the useful but humbler posts among the clergy, as well as to work on the Foreign Missions. The

Seminary opened with twelve poor scholars, and by 1709 numbered seventy.

Claude Poullart had impressed on his work a character of great simplicity and tender devotion towards the Blessed Virgin. The Rule had been drawn up with long and earnest prayer, and when, later on, a new edition was necessary it was found that no alterations were needed.

This wisdom and experience of human nature had its source in a deep humility. Though he was Superior and founder, M. Poullart wished to be regarded as one of his "poor scholars"; he followed the same rule, attended lectures and took his meals with them, and though the foundation of the work began in 1703, it was not till the 17th December, 1707, that he ventured to become a priest, when he was ordained with several of those whom he had trained.

In 1709 the Seminary was removed to larger premises in the Rue Neuve Sainte-Geneviève (now Rue Tournefort); the difficult period of a commencement was over, and there was every hope that the venerated founder would long remain to guide and watch over his work. But on the 12th October of that same year M. Poullart succumbed to a short illness, which his naturally frail health, worn out by privations, cares and austerities, had no power to resist. He died when scarcely thirty years old.

M. Poullart's Successors: Some Students are sent to the Foreign Missions

He was succeeded by one of his first scholars, M. Garnier, but a fresh trial was to befall the Society. The War of Succession in Spain had

reached an acute stage; the winter of 1709-10 was exceptionally severe; France was devastated by famine and disease; the public Treasury was in debt and the distress was general. M. Garnier, weakened by privations, died in March, 1710, five months after his election. The Directors, without losing courage, proceeded to elect his successor, and their choice fell on one of their number, M. Bouic, who was only twenty-four and still a deacon. His Superiority lasted forty-three years, and that of M. Becquet, who succeeded him, twenty-five. The Society was thus able to take deep root and to respond fully to the views of the founder.

The scholars when they left the Seminary accepted the humblest posts, but this did not prevent their being afterwards raised to important offices. M. Pottier joined the Society of Foreign Missions and was the first Vicar-Apostolic of Su-Tchuen. Several went to America and worked in Canada, and one assisted in the taking possession of Senegal, which the English returned to France at the end of the Seven Years' War.

The legal situation of the Seminary was for long uncertain, but in 1726, thanks to the kindly intervention of Cardinal Fleury, Louis XV granted them the Letters Patent. Parliament, however, opposed it: a declaration of 1666 had in principle forbidden the foundation of any new community: it took five years to get the Royal Letters registered, and three more to overcome the objections of the Chamber of Accounts. The canonical approval was given by the Archbishop of Paris, Mgr. de Vintimille, in 1734, and in the General Assemblies the episcopate voted them generous subsidies.

M. Bouic had obtained sympathy and material

help to ensure the continuation of the work, and felt it would not be imprudent to build a new house on some land he had bought in the Rue des Postes. It was begun in 1735, and finished in 1769, under his successor, M. Becquet, and the chapel was consecrated in 1780.

Then came the Revolution, which almost entirely destroyed the Society. In 1796 an effort was made to re-open the Seminary, but the members were again obliged to disperse. After the Concordat the work was resumed, but when Napoleon broke with the Holy See he annulled the authorization of Missionary Societies, and for seven years the Company's work was suspended. In 1816, however, M. Bertout succeeded in starting it again.

The Colonial Seminary (1816)

The Seminary of the Holy Ghost was recognized as the house of training for the priests of the colonies that France recovered in 1816, in America, Africa and India. These colonies were served by clergy who had been selected more or less at random, and many were unfitted for the work. The Seminary was therefore to send out subjects specially trained for such a difficult ministry. But fresh trials awaited the foundation. In 1830 bands of rioters attacked and pillaged the house and country round, under the pretence that it was the resort of the Jesuits. The new Government cared as little for the Missions as for the colonies, and suppressed all subsidies, and during the cholera epidemic of 1832 the house was used as a branch of the Hospital of Val-de-Grâce.

M. Bertout had applied to Rome for the regular

approval of the Society of the Holy Ghost; but though he received encouragement, canonical recognition was deferred for some years. Such an approval supposed the existence of a definitely formed Institution, with a sufficient number of subjects, and the Society then numbered only four or five directors and about the same number of students; the position of the latter was also rather indefinite: once ordained and sent out to the colonies they became quite independent of the Paris house.

Matters remained very unsettled after M. Bertout's death in 1832. His successor, M. Fourdinier, died in 1845 without having accomplished anything, and the Revolution of 1848 hindered further progress.

The question of the abolition of slavery had arisen and was opposed by the planters, who arrested and sent back to France a missionary who had taken the part of the negroes. This was M. Monnet, who was soon after made Superior. He saw the necessity of adapting the work of the Congregation to the needs of the time, but what could he do? The Society now counted only about five or six priests, some of whom were past work, and others not yet ready for it. M. Poullart's foundation seemed likely to become extinct. Humanly speaking, this was indeed the case; but God was preparing those who were destined to transform the Congregation of the Holy Ghost and obtain for it a far wider and more efficacious influence than before.

About the year 1840 there were two clerics in the Seminary of Saint-Sulpice, of whom one, named Tisserand, was a native of San Domingo, and the other, Frédéric Le Vavasseur, came from the Ile Bourbon. Both of these young men felt deep com-

passion for the unhappy negroes in the French colonies. Treated like beasts of burden, as if they had no souls, they were sunk in complete ignorance of the Christian Faith, and were under the evil domination of sorcerers, who practised upon them the most infamous rites.

The two friends, united by the same apostolic desires, needed a guide, but he whom they chose as confidant and counsellor was scarcely one whom natural prudence would have selected. This was a converted Jew, Francis Libermann; of a powerful mind, with a sensitive and devout soul, he had been stayed on the threshold of the priesthood by a grave canonical impediment: he was subject to epileptic fits. Greatly esteemed for his virtues and the humility with which he bore his terrible malady, he resigned himself to its consequences; the priesthood seemed closed to him for ever.

He had already interested himself in the work for the negroes and went to Rome to treat about it. There he lived for many months in a poor garret (now a place of pilgrimage), praying and meditating on the inscrutable designs of God, visiting the sanctuaries, or following the lectures in the Roman College. Between times he wrote little treatises of exegesis or spirituality. But though the attacks of his malady became less frequent, he was still rejected as a candidate for the priesthood. It was, then, to him that the two Creoles had recourse, and it was through his counsels that a plan for a religious Congregation devoted to the Apostolate of the Blacks, emerged.

M. Libermann founds the Congregation of the Holy Heart of Mary. Mission to Guinea

MM. Libermann and Le Vavasseur, with another adherent, M. Collin, established themselves at Neuville, near Amiens, and afterwards in the abandoned Chartreuse of Notre-Dame-du-Gard, in the same diocese, and there they were soon joined by other aspirants after a more perfect life.

The Fathers of the Holy Ghost were already working in the colonies, but at that time their numbers were too few to allow of their extending their labours beyond the white people. M. Libermann asked to be admitted to the Society, but met with no encouragement. He and his companions therefore resolved to found an independent Company, which, after a pilgrimage to Notre-Dame-des-Victoires, they dedicated to the Holy Heart of Mary. Then in order to put their project into practice, it was decided that a group of missionaries should go, not to the colonies, but to Mauritius, Bourbon and San Domingo, and finally to the true country of the negroes: Africa.

But to what part of Africa? They scarcely knew. To the north of the Atlantic coast there were already two settlements of the Holy Ghost Fathers, Saint Louis of Senegal and Gorea. In the south the diocese of Saint Paul of Loanda, founded in 1596, languished under the direction of Portuguese clergy. Between these two points stretched a coast line of a thousand leagues, where attempts had been made by different Religious Orders, but without permanent results.

The providential impulse came from America: the Council of Baltimore, held in 1839, interested itself in the pitiful condition of the emancipated negroes who had been repatriated, and for whom had been founded the young negro republic of Liberia; here Protestant proselytism was actively at work and it was necessary to counteract it. An American prelate, Mgr. Barron, was sent to Rome and returned with the title of Vicar-Apostolic "of the two Guineas," with jurisdiction over the whole coast, and if necessary, in the interior.

America promised all necessary subsidies, but to create a Mission missionaries were needed, and Mgr. Barron had to find them. He was put into communication with M. Libermann and they came to an understanding. In 1843 the latter sent seven Fathers and two Brothers, who sailed from Bordeaux for the hypothetic "Guineas." They landed at Cape Palmas, in the Liberian republic, and in a few weeks all but one were dead, victims of the unwholesome climate and their inexperienced zeal. Mgr. Barron resigned his Vicariate and returned to America, and M. Tisserant was sent to succeed him as Prefect-Apostolic, but his ship was wrecked, and perished with all on board.

Père Bessieux, sole survivor of the first expedition, had taken refuge at Gaboon, and there was joined by some of his confrères, of whom Mgr. Truffet became head of the Mission of the two Guineas. With them began the real work of evangelization.

In 1842 Père Le Vavasseur went as a missionary to his native Island of Bourbon (or Réunion). From there he went to the Mauritius, where he had been preceded by Jacques Laval, who, like another Peter Claver, devoted a long life to the ministry of the

Blacks. The cause of his beatification is already far advanced.

The Bishop of Mauritius at that time was an Englishman, Mgr. Collier. Understanding the value of a Congregation that could produce men like Le Vavasseur, he interested himself in Libermann, the lay superior of a Company of priests. He invited him to his diocese, and thus became his episcopal superior, giving him the necessary faculties for his ordination.

Fusion of the Two Societies (1848)

The Society of the Holy Heart of Mary already had its martyrs, and its Superior; but it had yet to be recognized both by the Church and the State. We have seen that M. Monnet had become the Superior of the Holy Ghost Society, and his desire to help the negroes was well known. Père Libermann entered into negotiations with him, which were satisfactorily settled within six months. They resulted, not in the union of the two Societies, but in the complete incorporation of the younger in the elder Company.

It was, however, the younger element that took the initiative and preponderated. This was M. Monnet's own desire; he resigned his post of Superior to Père Libermann, and was named Vicar-Apostolic in Madagascar, but died very soon afterwards.

As the Congregation of the Holy Ghost had been recognized in France and its Rules had been approved in Rome, it was unnecessary for the new Superior to seek further recognition; he found himself also the owner of a valuable property, which

but for this providential arrangement, would have become useless in the hands of a dying community.

The centre of the Society was established in Paris, in the Colonial Seminary, where the young clerics who wished to join the secular clergy of the old African and American colonies were trained. These Missions were later placed under the control of the Roman College of Propaganda and are administered by the Fathers of the Holy Ghost.

The Superior-General resides, with his assistants, in the Seminary of the Rue Lhomond. The laws proscribing religious Congregations necessitated the closing of the Society's Colleges and houses in France that were not considered necessary for the work of the Missions (the novitiate and scholasticate), to which may be added the two *procures* of Marseilles and Bordeaux, and the house of retreat of Notre-Dame de Langonnet in Brittany, for the old members and the missionaries, often prematurely worn out by the hardships of their life in Africa.

Nevertheless the Congregation, when called upon to take missions in English, Portuguese, Belgian, or other colonies, has been able to establish houses for the training of the necessary subjects, in Ireland, Germany, United States, Portugal, Belgium and Holland, in Canada, Switzerland and Poland. The dates of these foundations range from 1859 to 1922. The Seminary of Santa-Chiara, in Rome, must not be passed over. Here are received the French priests and clerics who are studying in the Roman Universities, and who, whilst working for their degrees, acquire the true spirit of the Church, which enables them to spread abroad pure Catholic doctrine.

The African Missions of the Fathers of the Holy Ghost

As Apostles of the Blacks, the Fathers of the Holy Ghost sought their principal field of labour in Africa, and their example has been worthily followed by other Orders. The White Fathers; the missionaries of Lyons; the Belgian Fathers of Scheut; all these have spread the Faith over an almost limitless extent of country.

The Fathers of the Holy Ghost have three groups of Missions, situated respectively in West, Equatorial and East Africa. Senegal was the place of the first Mission, and to Senegal-Senegambia is now added British Gambia and Portuguese Guinea.

The Mission of French Guinea was founded in 1878, where the Fathers had been for nine years before Dr. Ballay founded Konakry, the capital of a province that reaches to the Middle Niger and extends beyond Lake Tchad. The Fathers also have a Vicariate in British Sierra Leone.

The Mission of Gaboon was the first in Equatorial Africa, to which were added the Vicariates of Nigeria and the Cameroons (1885). This Mission has become an important centre of evangelization: in seven years the number of Christians has increased from 25,000 to 80,000.

When the Free State of the Congo was founded, in 1885, the Mission was given to the Holy Ghost Fathers, but in 1888 the region passed under the control of Belgium, and the French missionaries resigned their charge to the Belgian Fathers of Scheut. They were offered the province of Katanga, a territory lying in the direction of the Great Lakes,

and there was founded an Apostolic Prefecture in charge of the Belgian province of the Holy Ghost Society. The country is very rich, but evangelization is difficult, not so much on account of the native savages as from the bad influence of Europeans, workmen, engineers and officers, whose example too often corrupts the negroes instead of civilizing them.

Farther south we come to the Portuguese possessions, where the Society attempted in 1868 to take up the work of the Italian Capuchins, who had laboured there from 1640 to 1834; but the ill-will of the civil and religious authorities obliged them to retire in 1870. In 1877 the work was begun again in the region of the Lower Congo, where the Portuguese seemed to be indifferent, and in 1881 the missionaries also established themselves in Lower Zambesi, where the Boers had encouraged Protestant propaganda.

In the northern part of Angola conditions were troubled. The Congress of Berlin (1885) had obliged the Portuguese to take a more active interest in their African possessions if they wished to continue to hold them. When the independent State of the Congo was formed, what remained to the Portuguese included the diocese of Saint Paul of Loanda, but the Holy Ghost Fathers were authorized to establish themselves there, and their assistance was necessary, as the constant Portuguese revolutions disturbed the religious administration of the country. In order to reconcile the rights of the Portuguese bishops with the needs of souls, an arrangement was made, by which the whole territory of the bishopric of Loanda was divided into four jurisdictions; two Vicariates and two Prefectures, whose Superiors,

the Holy Ghost Fathers, received from Propaganda the powers of Vicars-Apostolic. And it should be noted that the Lisbon Government, though so revolutionary and so hostile to the secular clergy, have appreciated the services of the missionaries. Not only do they recognize the work of the Fathers, but they subsidize them and favour the enrolment of Portuguese members.

On the east coast the Society has missions in Zanzibar, Madagascar and Boganoyo.

Outside Africa the Fathers have charge of Missions in Mauritius, Réunion, the Rodriguez Islands, Trinidad, Martinique, Guadeloupe, Haiti and Amazonia, besides Seminaries in Ireland, Trinidad, Pittsburg and Portugal.

Statistics

The Congregation of the Holy Ghost has at the present time the care of 4 dioceses, 13 Vicariates, 10 Prefectures and several missionary districts. Twenty of its members have been raised to the episcopate.

The Superior-General is Mgr. Le Hunsec, former Vicar-Apostolic of Senegambia, who in 1926 succeeded Mgr. Le Roy, the latter having resigned after a government of thirty years, during which he beheld the rapid expansion of his Congregation.

In 1896 the Fathers had 149 houses; in 1926 they have 385; during this period the number of priests has increased from 600 to more than 1,000; the clerical students from 317 to 530, and the coadjutor Brothers from 572 to 748. Lastly, in the Apostolic

Schools more than 1,500 children are preparing to become missionaries.

In the African districts belonging to the Society, which are peopled by about twenty-five million Blacks, the number of baptized in 1855 was about 3,000; since then the number has gradually increased; 46,000 in 1896; 95,000 in 1905; in 1915, 155,000; now in 1926 the number is reckoned at 385,568, to which must be added 232,300 catechumens.

From these figures one may estimate the progress achieved in less than a century, and give thanks to God for the success that has crowned the labours of His servants.

CHAPTER XII

THE COMPANY OF MARY

A Little Missionary Society

Louis Grignon belonged to a good bourgeois family of Brittany. He was called Louis de Montfort from the place of his birth, which took place in 1673, and was no relation of the de Montforts who had given to France great Christians, brave soldiers and holy bishops.

Louis was educated at the Jesuit College of Rennes, and at eighteen went to Paris to finish his ecclesiastical studies; there he was received as a bursar in the Little Seminary of Saint-Sulpice. After his ordination he devoted himself to preaching in the dioceses of Nantes, Paris and Poitiers. Like Saint Vincent de Paul, he had gathered together some companions, who, living and working in common, formed themselves, in 1705, into a community.

In order to consolidate the work done on the missions, de Montfort started a Congregation of teaching Brothers, called Brothers of the Holy Spirit, whom he employed to teach the children in the villages where the priests were giving missions. He also founded the "Sisters of Wisdom," for

the assistance and instruction of the women and girls.

Full of zeal for God's glory, de Montfort longed to go and preach to the heathen. He went to Rome to obtain permission from the Pope, and asked to be sent to some country where the Faith had not yet been preached. But Clement XI, who then filled the Chair of Peter, would not agree to his proposal, and told him that he would do more good by devoting the talents with which God had enriched him to the defence of the Church in France. As preacher and theologian he could efficaciously combat the errors of Jansenism, which were then corrupting the minds of so many, even in high places. De Montfort obeyed and, with his disciples, set himself with zeal to carry out the wishes of the Pope. This was the work of his life. But that life was short, for he died in 1716, at the age of forty-four.

His work survived him. Under his successor, Père Mulot, the members of the Company began to take the vows of Religion, and in 1736 received a first benediction from Benedict XIII, who authorized them to call themselves " Fathers of Mary." The bishops supported their petition, for they were thankful to have a band of missionaries at their disposal whose orthodoxy was unquestioned. They went about, in companies of six or eight, and during a month or more, gave in each parish to which they were directed, a succession of sermons, processions and retreats, whilst the coadjutor Brothers looked after temporal matters and taught the children their Catechism. By the end of the mission they had implanted in the Congregation solid instruction and principles of faith and piety, over which Jansenism had no power.

The Company of Mary had for a long time no legal existence, and could therefore possess no houses, and depended for support on charitable alms —which they did not fail to receive. They made several attempts to obtain the necessary Letters Patent, but without success, the influence of the Jansenists, it is supposed, standing in their way. It was not till 1773 that they succeeded in gaining recognition, both for themselves and for the Sisters of Wisdom, who, under Mère Marie Louise de Jésus, had greatly prospered, and were of the greatest assistance to the missionaries and their work.

The Company suffered much under the Revolution. Their house at Saint-Laurent-sur-Sèvre was burnt and the Religious arrested. Three out of nine Fathers, and six of the eight Brothers were put to death. One of the latter, a Breton, was invited by the Jacobins to join them, and on his indignant refusal they impaled him. Many of the Sisters were arrested and died in prison, whilst three of them were shot.

But the work was destined to survive, and it was reconstituted in 1799, chiefly owing to efforts of the Sisters. These fervent Religious gave themselves to teaching, hospital and even missionary work, and the Fathers of Mary, as their Directors, were able to make known and perpetuate the spiritual doctrine of their founder. They continued to give missions as far as their small number allowed, but the recruitment of the Society was insignificant, the bishops not having enough priests to supply the dioceses.

Père Deshayes, the Second Founder (1820)

In 1820, Père Duchesne, who had been Superior for ten years, was near death, and suffered great anxiety and trouble, knowing that there was no one in the Company fit to succeed him. He came to the conclusion that someone from outside must be appointed, and his choice fell on the Abbé Deshayes, a comparatively young priest who had been ordained during the Revolution; he was curé of Saint-Gildas d'Auray and Vicar-General of the diocese. Mgr. de Bruc, the Bishop of Vannes, made a generous sacrifice and consented to give up his valued assistant, and the day after the appointment M. Duchesne died, murmuring his *Nunc dimittis*.

Père Deshayes is justly described as the second founder of the Company of Mary. His first care was to obtain the concurrence of some young priests, by whose help he was able to transform a modest Association into a large Congregation that spread far beyond the limits of the diocese of Luçon, where it had been born. He replaced the Brothers of the Holy Spirit, dispersed under the Terror, by a company of Brothers of Saint Gabriel, whom at one time he thought of uniting to a similar company, founded at Ploërmel by his friend the Abbé Jean-Marie de La Mennais, but it was soon evident that the two institutes had distinct aims, and it would be better that they should work side by side in mutual co-operation. The Brothers of Saint Gabriel founded later the fine Collège Chateaubriand, in Rome.

The Sisters prospered under the government of Père Deshayes, who decided to try to obtain for both communities a more explicit recognition than

the vague encouragements given to the Company in 1728 by Benedict XIII.

In 1825 he started for Rome in a modest vehicle, driven by a coadjutor Brother, and the journey took a whole month. Pope Leo XII received him graciously and he obtained a "Laudatory Brief," couched in terms of strong praise, with a promise to approve the Constitutions later. At the same time Père Deshayes was encouraged to begin the process for obtaining the founder's beatification, and the Bishop of Luçon instituted a diocesan tribunal of inquiry, but the Revolution of 1830 delayed the Cause for some years. Whilst the Revolution lasted the missionaries out of prudence refrained from giving public missions and limited their work to private retreats.

Expansion of the Society. Mgr. Hillereau and Mgr. Couperie

When peace was restored Père Deshayes sent two Fathers to Rome with the papers for the process of beatification. One of these messengers was Père Hillereau, who drew the attention of Rome by his modesty, virtue and learning, and he found himself designated, much against his will, to the post of Visitor Apostolic to Smyrna. He was not the first of the Fathers of Mary to whom the Holy See had entrusted a diplomatic and religious mission. In 1819 Mgr. Couperie had been sent as Apostolic Delegate to Mesopotamia and consecrated Archbishop of Babylon, with residence at Baghdad. He there founded schools, asylums and hospitals, and was known as the Father of the Unfortunate. His

goodness and skill contributed to the return to Catholicism of many Christians of the Oriental rite who had adopted the errors of Monophysitism. He died of cholera in 1831.

Mgr. Hillereau, consecrated Bishop of Caledonia in 1832, resided first at Smyrna; later he was sent as coadjutor to the Apostolic Delegate of Constantinople, whom he succeeded as Spiritual Head of all Catholics of the Latin rite in the Ottoman Empire. He too succumbed to cholera in 1855, during the Crimean War.

Père Deshayes died in 1841, and after the revolutionary crisis of 1848 there was a great expansion of the Society. The Bishops of Angoulême, Orléans and Cambrai established the Fathers in their dioceses, and Mgr. Guilloux, appointed Archbishop of Port-au-Prince, in Haiti, took with him some of the Company and installed them in the diocese of Port-de-Paix; it has never been canonically erected but remains under the authority of an Apostolic Administrator. The house of Pontchâteau, in Brittany, belongs to the Company of Mary, and was adopted by Mgr. Guilloux as a Seminary for all the dioceses in the Republic of Haiti.

The Company was making great progress when the Lay Laws of 1880 dissolved their houses, in common with those of other Religions. Exiled from their country, the community of Saint-Laurent-sur-Sèvre took refuge in Holland, at Schimmert, in Limburg, where, after the first difficulties, they founded an apostolic school and scholasticate. Thence, in response to the bishop's appeal, they went to Canada, where they have founded many important establishments. In France, where some

of the Fathers remained or returned, they act as chaplains and directors of the Sisters of Wisdom, and devote themselves to preaching.

Missions of Africa

In the year 1888 the Fathers of Mary were given the great joy of seeing their holy founder raised to the Altars of the Church. Louis Grignon de Montfort was beatified on the 22nd January by Leo XIII, and at the same time some of the Fathers were sent to begin a mission in Africa—the work for which their founder had always longed. In 1901 they took charge of the Vicariate-Apostolic of Nyassaland, peopled by 600,000 Blacks, of whom many were cannibals, though since the country became an English possession the slave-trade and cannibalism have been sternly repressed. There are now about 30,000 Catholics.

Missions in America

On the confines of Peru and Venezuela there is an immense territory, belonging politically to Colombia and watered by affluents of the Orinoco. The original population were half-savage Indian tribes, in the midst of whom lived Spanish families, descendants of the conquerors, and Catholic at least in name, though almost completely without priests. A still more difficult element had been introduced by new-comers, prospectors or traders, men naturally rebellious against religious influence and dangerous to the old inhabitants, mostly poor

and honest, but ignorant and timid. The government of Columbia took little interest in these dreary and almost inaccessible regions, and they were administered by agents. The Archbishop of Bogota begged the French Fathers of Mary to take charge of this deserted country, where, aided by the Sisters (sometimes called Daughters) of Wisdom, they are labouring earnestly for the conversion of 30,000 natives. Two Apostolic Prefectures have been erected there, which, in 1904, were made into one Vicariate, under the title of San-Martin de los Llanos (Saint Martin of the Plains).

The Company is established in Belgium, Italy and Denmark, and in 1923 Iceland was detached from the Danish Vicariate, and has been made into a Prefecture under the care of the Fathers of Mary.

In 1926 the Society numbered 305 priests, 125 scholastics and 34 novices, with 175 coadjutor Brothers, and nearly 600 children in their apostolic schools, and there is every reason to look forward to a still greater extension of their works.

CHAPTER XIII

THE PASSIONISTS

Foreshadowings of the Revolution

When did the great French Revolution begin? To say that it was on the 14th July, 1789, would be to forget that revolutionary ideas had long been prominent. The absolute monarchies, though apparently indestructible, were gradually being subjected to the corrosive action of the new ideas. The principle of authority was destroyed by philosophical theories; and private judgment, the inheritance of Protestantism, was sapping the foundations of a society that, perhaps unconsciously, was drifting towards catastrophe.

Nevertheless, if it was going to ruin, it was going joyously; the spread of an over-refined civilization had seduced the "privileged classes," with whom the pursuit of material well-being was the absorbing occupation. But the poorer classes were exasperated by this insolent display of luxury, that emphasized the social inequalities; they suffered, but they were beginning to rebel against their disdainful and contemptuous treatment. People were dancing on a volcano whose low rumblings failed to rouse the indifference of those who governed the State, and the world abandoned itself to the "joy of living."

The Church herself was not free from the contagion; everywhere both the Religious and secular clergy were affected by the surrounding influences; the episcopate, drawn almost exclusively from the high aristocracy, kept the inferior clergy at a distance: these latter bowed before the ruling powers, but in the elections of 1789 profited by the unexpected opportunity for satisfying their resentment.

The monasteries, enriched through the faith of twenty generations, had to a great extent lost their former fervour, and relaxation was rapidly creeping in. The austerity of the Capuchins was mocked in lampoons, and the Jesuits, who resisted the spirit of the times, were crushed.

Religious life had, in fact, degenerated. Whilst the ancient convents slumbered, and Religious Poverty seemed to consist in wanting for nothing, the Regular Clerks, attached to the ideal of evangelical perfection, presented the paradoxical spectacle of Religious who concealed their real state. In order, so they said, to adapt themselves to the new state of things, they renounced all that formerly characterized conventual life: a distinctive habit, enclosure, the solemn performance of public worship. Though these things were not absolutely essential, to omit them marked a spiritual descent, and in many of the communities founded during the seventeenth century it was considered necessary to replace Religious vows by a simple engagement that may have bound the conscience, but was merely an individual obligation.

In the Oratory, at Saint-Lazare and Saint-Sulpice, the virtues of the priesthood were certainly strictly practised: community life was continued in a spirit

of obedience and detachment, but it would seem that these truly good men were ashamed of their state, and dare not avow themselves to be Religious.

Religious Orders of Reparation

In the eighteenth century two Religious Orders were founded to counteract the above tendency by a penitent and humble life, spent in the practice of the Evangelical Counsels. Their habit alone is a profession of faith; they are openly Religious, and make no mystery of it. These are the Redemptorists and the Passionists, the latter taking precedence in the order of time.

Neither is an Order of Monks; they are simply Regular Clerks, but their way of life and all their exterior works bear a character of austerity that reminds one of the heroic times of Saint Bernard and Saint Francis of Assisi.

The habit of the Passionists is a black cassock of coarse stuff, which covers, without keeping them warm; they have sandals on their bare feet, and both on their cassock and mantle is embroidered a large white cross, with the inscription: JESU XPI PASSIO. From their broad leather belt there hangs a Rosary, and round their neck they wear a large crucifix. When one meets them in the streets of Rome one is struck by their grave and recollected mien; with eyes cast down they seem to be absorbed in meditation on the sufferings of Him whom they have taken for their model.

Their founder, Saint Paul of the Cross, was born in 1694, at Ovada, in the craggy region that separates the Genoese coast from Lombardy, and

his whole life seems to bear a likeness to the ruggedness of his native land. His childhood was devout and pure, and he showed a precocious attraction for mortification. When he was twenty he heard that the Venetian Senate was raising troops for a war against the Turks. The news fired his youthful enthusiasm and he had himself enrolled in the army that was to liberate the Holy Places and carry help to the oppressed Christians. But he was soon disillusioned. The mercenaries of the eighteenth century had none of the Crusaders' ardour, and the pious youth found himself lost amongst a hoard of immoral and blasphemous adventurers. Revolted and scandalized, Paul quickly left them and devoted himself to make reparation by the most severe penance for the offences committed by bad Christians against the Majesty of God.

Saint Paul of the Cross founds the Order of Passionists (1725)

He retired to a desert place, where he was soon joined by his brother, who became his first disciple. In spite of the care they took to hide themselves, their retreat was soon discovered. The life they were leading, so strongly in contrast to the manners and ideas of the age, attracted the curious, provoked the remarks of the critical, and disturbed the clergy when they heard of this life of terrible austerity, which they regarded in the light of a censure.

Paul was denounced to the Bishop of Alessandria, who sent for and interrogated him, and, convinced of his sincerity, could only admire the virtue of the two hermits. Instead of condemning Paul he

ordered him to write down his plan for the austere rule that he meant to give his future companions.

In 1725 the little community was formed, with the Bishop's authorization. They established themselves not far from the town of Ortobello, on the desert slopes of Mont Argentaro, in the midst of the Tuscan Maremma. The Convent became the novitiate, which was transferred later to Lucca.

The Company employed itself in preaching. Paul was naturally eloquent, and his fervent words, the fruit of constant meditation on Our Saviour's Sufferings, worked wonders amongst an ignorant but sensitive people. So far he had not aspired to the priesthood, but Benedict XIII, learning of the good results of his sermons, advised him to go through the necessary studies, and then ordained him himself. He blessed the young Society, but did not at once give it canonical recognition, and it remained for a time content with being allowed to exist. As a contemplative, penitent and missionary Order, they took the title of "The Congregation of Discalced Clerks of the Most Holy Cross and Passion of Our Lord Jesus Christ."

On the 15th May, 1741, Benedict XIV signed a Rescript permitting the first Passionists to make the three solemn vows of Religion, to which they added a fourth, to spread devotion to the Sufferings of our Redeemer. In 1746 a Brief of the same Pope granted them a definitive approval of the Rule, but with some prudent and necessary alleviations.

The holy founder died in 1775, at the age of eighty. Pope Clement XIV had given him, as a mark of his favour, the church of Saints John and Paul, with the large house attached to it, on Monte Celio, and this was established as the Mother House.

The same Pope also gave to the Passionists the care of the Scala Santa, near Saint John Lateran, the home of famous relics.

Almost immediately after his election Pope Pius VI visited the dying saint; he could not hide his admiration for the old Religious, who had passed his whole life in the practice of the severest penance, and he promised the sons of Saint Paul to protect and encourage the community, which gave such general and deep edification.

The Cause of Beatification of Paul of the Cross was begun under the Pontificate of Pius VII, and he was beatified by Pius IX on the 1st of May, 1853, and canonized on June 29, 1867, during the celebration of the eighteenth centenary of the Apostles Saints Peter and Paul.

During the lifetime of their founder, the Passionists had not more than fourteen convents, or "Retreats," as they are called, in Piedmont, Tuscany, the Kingdom of Naples and the neighbourhood of Rome. Their chief exterior ministry is that of preaching, and one of the exercises to which they attach the greatest importance is the reconciliation of enemies, a work very appropriate to the character of a race where hereditary feuds are often transmitted from one generation to another.

The Passionists had to suffer, like all the Religious Orders, during the Revolutionary period. Impiety, war, invasion, military requisitions and confiscations caused many disorders, but they could not impoverish Religious who already practised the strictest poverty. Recruits were for the time naturally diminished, and there were a very few defections, but on the whole the fervour of the

Company was redoubled, and their ministry was never more active than at the time when the enemies of the Faith seemed to have triumphed.

The Passionists in England

For the first quarter of the nineteenth century the peace that was re-established in Italy gave fresh impulse to the community of the Passionists, and they began to look towards the other countries of Europe. Saint Paul of the Cross had constantly and fervently prayed for the conversion of England, with which he hoped his Religious family would be associated. After some of his frequent ecstasies he had been heard to exclaim: "I have seen my sons in England!" But this prophetic vision was not to be realized for fifty years.

About the year 1832 George Spencer, the son of the second Earl of that name, and a convert to the Faith, was ordained priest in Rome. He frequented the church of Saints John and Paul, and became intimate with the Fathers; of his own accord he proposed that they should make a foundation in England.[1] This offer was received with gratitude, and some of the Fathers were deputed for the mission and began to learn English.

The Passionist Superiors thought it more prudent to proceed slowly and to establish a community in France before going to England. Gallican pre-

[1] George Spencer joined the Passionists at Aston Hall in 1848, and was known as Father Ignatius of Saint Paul. He spent the rest of his life in arduous missionary labours as a true apostle for the conversion of England. He died in 1864.

judices, however, proved an obstacle to their design and the negotiations were broken off. It was then decided that the future apostles of England should begin with Belgium. The bishops in the young Kingdom saw no reason for opposition, and the Nuncio in Brussels gladly undertook to obtain the consent of the Protestant King, who at that time relied for support on the liberal party that was hostile to Catholicism. But the Nuncio was Mgr. Joachim Pecci, the future Leo XIII, and he soon overcame the objections.

The advent of the Passionists was desired in England. Dr., afterwards Cardinal Wiseman, then coadjutor to Dr. Walsh, Bishop of the Central District, pressed them to come, and a church and convent awaited them.

The Religious whom the Superior - General appointed for the mission was Father Dominic Barberi, of the Mother of God. Born in 1792, he had worked on the land up to his twentieth year, when he entered the convent of Mont Argentaro as a servant, hoping that if he behaved well he might be accepted as a Lay Brother. His superiors were well satisfied and thought that he had a true vocation, but before long they found that he possessed remarkable intellectual gifts. They raised him to clerical rank and applied him to study. They did well, for Father Dominic not only became a good theologian, but one learned in all kinds of knowledge. Such was the man who was to introduce the Passionist Order into England.

Every new foundation has to begin in the midst of trials, and these were not spared to the professed followers of Christ Suffering. Much of the help that had been promised was not forthcoming, and

promises were forgotten; they were laughed at by Protestants and warned by timid Catholics, but Father Dominic persevered, and in February, 1842, he and his companion took possession of Aston Hall, near Stone, in Staffordshire. This was but the beginning of the holy missionary's trials. Though he had learnt English he could not speak it properly, and his first sermons were interrupted by rude laughter. A less saintly man would have been discouraged, but this good Father, in spite of his confusion, and the mockery and insults of Protestants, who dubbed him "the stammering Papist," persevered. Thanking God for allowing him to be the object of contempt and ridicule, he bore his cross joyfully, believing in its redeeming power. His faith was rewarded. The patience and humility that he manifested overcame the repugnance of Catholics and the animosity of Protestants, who having amused themselves at his expense, were forced to acknowledge the sovereign power of the Word of God, even when announced in faulty English. Conversions took place; even non-Catholics gave encouragement and help, and before his death Father Dominic was able to lay the first stone of a large church and convent at Highgate, which was followed in course of time by other foundations. A great religious revival was in fact going on in England, and the new Congregation had arrived at a propitious moment. The Oxford Movement was turning minds towards Catholicism and resulted in many conversions. To us in England Father Dominic is chiefly known as the priest who received Cardinal Newman into the Church, in 1845.

After his death in 1849, the Congregation became firmly established, and the English Province has

become a centre of diffusion whence English-speaking Fathers are founding convents in all parts of the world.

Statistics

The Passionists have to-day 124 "Retreats," spread over 20 Provinces, of which four are in Italy (Rome, Naples, Turin and Bologna), with 42 houses. There are 6 houses in Belgium, 3 in Holland, 1 in Bavaria, 1 in Poland and 13 in England. In 1880 they began in Spain with the foundation at Bilbao, and now have 32 establishments in Spanish-speaking countries. In Mexico the Passionists have not escaped the present cruel persecutions.

The first foundation in America was at Pittsburg, in 1852; this was followed by one at Chicago, in 1906. The Congregation now has 18 houses in Canada and the United States, and 3 in Australia. The Holy See has also confided to their care the several thousand Catholics in Bulgaria. The Superior of the Mission is Bishop of Nicopolis, and lives at Roustchouk. The head of the Prefecture-Apostolic of Tcheng-Tcheu, in China, is also a Passionist.

The houses in France, the first of which was founded in 1853, in the diocese of Arras, were dispersed under the Lay Laws. Three only remain, belonging to the French Province, and in 1903 they founded the establishment of Bethany, in Palestine.

The Order numbers at present about 2,000 members—priests, clerics, students and coadjutor Brothers.

Saint Paul of the Cross also founded an Order of

Religious women, following an adaptation of the same Rule and scarcely less austere. Besides the enclosed Sisters, there has existed, since 1851, a sort of Third Order of religious women, devoted to teaching and active good works.

CHAPTER XIV

THE REDEMPTORISTS

Vocation of Saint Alphonsus Liguori to a Penitential Life

The Congregation of the Holy Redeemer was founded, in 1732, by Saint Alphonsus Liguori. This Order and that of the Passionists are the only two founded in the eighteenth century.

We have already described the condition of society previous to the French Revolution, and, like the Passionists, the Order of Our Holy Redeemer seems to have been raised up by Providence to counteract the demoralization, impiety and scepticism that were corrupting the world.

Alphonsus Liguori, born in 1796, belonged to a noble family in the Kingdom of Naples. He became a Doctor of Laws when he was about sixteen; soon after he began his studies for the Bar, and then practised as an Advocate. But he had been brought up as a pious Catholic, and after a time became disgusted with the quibbling of the Law Courts. He decided to enter the priesthood, and soon after receiving the tonsure joined an association of missionary secular priests, called the "Neapolitan Propaganda." In 1726 he was ordained

priest, at the age of thirty, and for six years, laboured in and around Naples, preaching and giving missions for the " Propaganda."

In the summer of 1730 Alphonsus went with some companions to Scala, on a mountainous region behind Amalfi, where he preached to the goatherds with such success that the Bishop of Scala begged him to give a retreat in his cathedral, and installed him and his companions in a sort of hermitage, whence they evangelized the country round.

At Scala he became acquainted with a saintly Religious of the Visitation, Sister Maria Celeste, who had undertaken the reform of her convent, and had drawn up a Rule full of the highest aspirations after a supernatural life. Although many extraordinary and even miraculous favours made it appear evident that her mission was from God, she was treated as a visionary and suspected by most of her Superiors. Alphonsus was consulted, and though doubtful at first, ended by taking her part, and helped to establish a community of nuns devoted to the contemplation of the Mysteries of Jesus Christ the Redeemer.

Foundation of the Order of Redemptorists

Alphonsus Liguori had now attained a higher degree of spirituality, and God enlightened him as to his mission. He sketched in broad lines the Rules for a Society of priests uniting the contemplative life with the work of the apostolate. His companions were ready to adopt the plan, and the house at Scala became the Mother House of the Redemptorist Order.

All founders have to suffer contradictions, and Alphonsus had no small share of them. In his humility and charity he did not claim to force his ideas on others, but he was given most disturbing and contradictory advice. Some wished to practise absolute poverty; others would persuade him to impose imprudent bodily penances; some desired to adopt a particular habit, and some would add to their missionary work the education of youth and the foundation of colleges. Each wished to carry out his own ideas and ignored the views of the rest. In short, at the end of four months his first associates had dispersed and Alphonsus was left with one lay postulant and a serving-brother.

But he did not lose confidence; trials had given him a clearer understanding of God's designs; many holy souls encouraged him, and wise counsellors, among them the Bishop of Scala, upheld him; whilst numerous unexpected happenings showed that the Servant of God was walking on the right road.

The community was re-constituted and developed, though slowly: at the end of eight years it only numbered ten members, who made their first promise of " perseverance." Four years later they were allowed to pronounce the three vows of Religion, to which they added two others: the one to go on missions to the heathen if the Pope wished it; the other, to refuse all ecclesiastical dignities, unless obliged to accept them by order of the Sovereign Pontiff.

In 1748 Pope Benedict XIV had the Rule of the Institute examined, and in the following year approved it by a Brief of February 25.

Saint Alphonsus as Theologian

In order to guide his disciples in the difficulties they might encounter in the work of the confessional, Saint Alphonsus wrote a treatise of Moral Theology, which was published in Naples in 1755. He taught in it a doctrine similar to that of the Jesuits, and more compassionate than that, which resting on abstract and severe principles, discourage many penitent sinners. Denounced by Jansenist rigorists, Saint Alphonsus' doctrine finally triumphed, and by a solemn Act of March, 1871, Pope Pius IX placed the Saint amongst the Doctors of the Church.

The Saint's Trials

Whilst the Redemptorists laboured amongst the country people they had to struggle against a veritable persecution from the civil authorities. The cause of this was "Regalism," the omnipotence of Kings even in matters spiritual, which was the system of government in Naples and in all the Bourbon States. These theories were encouraged by the anti-clerical policy of Tanucci, the Prime Minister of Naples. Whilst upholding in substance the doctrines of the Church, he and his party claimed the right of regulating the smallest points of ecclesiastical government, interfering with the liturgy and even with moral questions. They were particularly troublesome and unfriendly to the Religious Orders; they insisted on regulating the admission of novices, and of these to profession, arranging the studies, and, above all, supervising

the management of property. No Religious House could be founded without a decree of authorization, and in 1740 a law was passed in Naples forbidding the opening of new convents. Saint Alphonsus solicited recognition for his community, but was refused over and over again, and it was not till 1757 that he obtained for his four houses an uncertain promise of tolerance.

In 1762 the Court of Naples decided that the Saint should be raised to the Bishopric of Saint Agatha of the Goths, a very small Neapolitan diocese between Naples and Capua. In spite of his reluctance Alphonsus received a formal obedience from the Pope, and had to go into what was practically exile; though retaining his title of Superior-General he was obliged to trust his Congregation to a Vicar who was unfit for the office, and the difficulties with the civil power only increased.

In 1775, weighed down with infirmities, Saint Alphonsus obtained permission from Pope Pius VI to resign his bishopric. He returned to his sons, full of joy and hope, but grievous disappointment awaited him, for he found his Religious prejudiced and badly disposed towards him. Badly served, and even betrayed by those whom he had trusted, he found himself as a stranger in his own convent.

The cause of this was a wrong view of the principle of authority, which had been adopted even by the clergy. The fidelity due to a Prince by his subjects had taken the form of a species of idolatry; every caprice of a "King by Right Divine" was considered sacred, even though it might be contrary to the teaching and orders of the Pope. The Neapolitan Redemptorists had fallen into this error, and the Saint was made responsible for faults of

which he had not even known. He was represented to the Pope as a defender of shocking abuses, and, under this misapprehension, Pius VI felt it his duty to act with severity, and took from Alphonsus all authority belonging to him as Superior-General, "elected for life."

The Saint bowed humbly beneath the hand that struck him to the heart. Allowed only to live as a stranger guest in his own house, he made no complaint. "God remains," he said, and in this state of complete abandonment he died, on August 2, 1787, at the age of ninety-one. Then the miracles worked almost immediately at his tomb, opened the eyes that had been blind, and Pius VI himself began the process for the beatification of him whom he had condemned as unworthy to rule his Religious Family. The beatification took place in 1816, under Pius VII, and in 1839 he was solemnly canonized by Gregory XVI, only fifty-two years after his death.

Meanwhile, what had become of the Congregation after its founder's disgrace? Father Francis de Paula, who had been appointed Visitor to the houses in the Pontifical States, broke with the Neapolitan Fathers, who, under subjection to the Royal power, rebelled against the Pope's wishes and formed a dissenting party in the Congregation. Both sides kept their Rule with equal exactitude, and continued their missionary work with the same zeal; but in the matter of obedience they were separated.

But a house divided against itself cannot stand, and in the Chapter of Pagani in 1793 a miracle worked by the sainted founder re-united the Congregation under one Superior-General, and after

the fall of the minister, Tanucci, the Neapolitan Government recognized the original Rule.

The Congregation was now to prosper and expand, and Divine Providence had prepared an unexpected means of propagating its work.

Saint Clement Hofbauer

In 1784 two young Austrians, Clement Hofbauer and Thaddeus Hübl, who had gone to Rome on pilgrimage, entered a church where some priests were praying in deep recollection. They inquired of a child, and were told that these priests were Redemptorists, and the unknown child added; " And you, gentlemen, will enter the Congregation." Then he disappeared. A few weeks afterwards the two friends received the Redemptorist habit, and were given a shortened probation, being ordained priests in March, 1785. They then returned to their own country with orders to found a mission. But this was found impossible, and they were sent for a time to Courland in Russia, where thousands of German-speaking Catholics were destitute of spiritual help. Thence they went to Warsaw, where the King, at the Nuncio's request, gave them the church of Saint Benno. " Their apostolic zeal procured the salvation of many souls and effected many conversions, both of heretics and Jews, while their church presented the spectacle of an uninterrupted mission." [1] The preachers denounced with apostolic freedom the disorders of a Society that was hastening madly to ruin. It came only too quickly. In 1795 Warsaw was included in the

[1] Rev. Joseph Wuest, C.SS.R.

Prussian portion when Poland was divided. The Prussian rule was disastrous for Clement Hofbauer's work. He had been made Vicar-General of the Congregation, with the direction of all the houses in the northern countries. He now retired to Switzerland and continued his labours there.

Father Passerat

Father Hofbauer found a congenial fellow-labourer in Joseph Passerat, a Frenchman. He was a pupil in the Seminary at Châlons, and had been forcibly enrolled in the Republican Army, and on account of his great height had been made a drum-major. But Passerat had no taste for the army; he escaped and went to Germany, hoping to find a Seminary where he could continue his studies, but he found all the schools infected with Febronianism, Josephinism, Freemasonry and the infidelity that held sway all over Europe. This did not suit the Catholic soul of Joseph Passerat, and he was finally received in the Seminary of Wurzburg for young French emigré clerics. There he heard of Father Hofbauer and the wonders he was working in Warsaw. He joined him there and became his disciple, and in after years was to become his successor.

When the Redemptorists, expelled from Poland by the Prussians, went to Switzerland, the young Father Passerat and his companions became veritable knights-errant. Foundations were made in South Germany, which, however, were eventually suppressed. In 1818 he succeeded in organizing a community at Valsainte, in Switzerland, whence

they spread to Alsace, the Netherlands and Austria, constantly tracked by the police.

The house at Warsaw had been suppressed, and the Fathers at Saint Benno's expelled and deported to the fortress of Kürstin in Prussia, where they were disbanded. Father Hofbauer, who had returned to Poland after the battle of Jena, was of the number, and had then taken refuge in Vienna. After many difficulties he succeeded in obtaining the Emperor's recognition of his Institute, but it was his last success. When the first authorized house of his Order was opened in Vienna, Clement Hofbauer was dead. The fame of his sanctity protected his brethren from the attacks of Josephinism. He was venerated as a saint in his lifetime, beatified in 1888, and canonized in 1909. A young Religious of his own Order, Gerard Majella, had preceded him in the catalogue of the Saints; he was beatified in 1893 by Leo XIII, and canonized by Pius X in 1904.

Development of the Congregation

At the time of Father Hofbauer's death the Redemptorists had only four houses north of the Alps, but in 1848 these had increased to forty, with four hundred Religious.

In Italy, in spite of the reconciliation of 1793, the Neapolitan houses still formed a separate branch, caused by the obstinate pretensions of the King. "Saint Alphonsus," he said, "was a Neapolitan, and he belongs to us." Many attempts were made by the Popes to unite the Society under one head, but they were unsuccessful as long as the Bourbons

were on the throne of Naples, and union was only achieved in 1869, on the eve of another Italian revolution which endangered the existence of all the Religious Houses in the Peninsula.

Outside Italy all the Redemptorist foundations formed but one family, and under the Generalship of Father Mauron, which lasted for thirty-eight years, the Congregation began an extension which has not been arrested by his death.

Statistics

The sons of Saint Alphonsus have remained faithful to the spirit of their founder, and their Congregation has spread throughout the world. They now number more than 5,000, more than half of whom are priests; they possess 310 houses, in 21 provinces and 15 vice-provinces. Their Mother House is in Rome, in the Villa Caserta, which they acquired through the generosity of an English Father. There is kept the well-known picture of their heavenly Patroness, Our Lady of Perpetual Succour.

So far the three Italian Provinces possess only twenty convents. They have one in Alsace, founded by Father Passerat, and in France the Congregation has spread so rapidly that three provinces, of Paris, Lyons and Alsace-Lorraine, had to be created. But the persecuting laws of 1904 suppressed many of the French houses, and the exiled communities have undertaken fresh foundations in Belgium and South America.

The Austrian province founded by Saint Clement Hofbauer was divided in 1900 into two provinces,

Vienna and Prague, and the Viennese opened two houses in Denmark. They have two flourishing provinces in the United States, Baltimore and Saint Louis, with 45 houses and more than 500 Religious; and two provinces in Canada. In 1899 the Belgian Fathers took charge of a number of missions in the Congo State, where several Fathers have fallen victims to the unhealthy climate.

The English province was begun from Belgium in 1843, but in 1865 was made independent of the latter country. Under Father Robert Coffin, afterwards Bishop of Southwark, the English Redemptorists made great progress. Seventeen new houses were founded in the United Kingdom, the house at Perth being the first Convent opened in Scotland since the Reformation. Father Coffin's successor was Hugh Macdonald, later Bishop of Aberdeen. At present the English province has eight houses, in England and Scotland; the Irish province, originally part of the English one, is now independent, with the vice-province of Australia as its dependency.

Thus has the small grain, sown by Saint Alphonsus and watered with his tears, become a large tree, with its branches spread over the whole world, and under whose shade thousands of Religious sanctify themselves and are filled with the austere and charitable spirit of their holy founder.

CHAPTER XV

THE ORDER OF PENITENCE OF JESUS OF NAZARETH

This Company, whose official title is *Ordo Religiosus de Pœnitentia*, was founded at Salamanca in 1752 by Juan Varella y Losada (1723-1769), a young Spaniard of noble birth, and a priest of exemplary piety. Being desirous of founding a religious community, he gathered a few companions together under a Rule on which he had spent much prayer and thought, and which, by its supernatural spirit seemed to manifest the Divine Will.

The young founder went to Rome, hoping to obtain the approval of Pope Benedict XIV. But his reasoning did not seem to satisfy the Sovereign Pontiff, who advised him, if he wished to sanctify himself, to enter an already-established Order.

But Juan and his companions believed they were acting under Divine inspiration, and that God would help them. They therefore formed themselves into a religious society, under the title of "the Order of Penitence of Jesus of Nazareth," and success rewarded their perseverance. They established houses, not only in Spain, but also in Portugal, Hungary, and even in Rome, and, in 1794 Pope Pius VI granted them the Brief of authorization that Benedict XIV had refused.

They called themselves *Nazareni*, but as they at first went barefoot the people named them *Scalzetti* (discalced), and by that name they continued to be known after they had adopted the use of shoes. Their costume is very much like the Franciscan's, only that they wear a short scapular, and their woollen cord is blue, with a white tassel. They lead a life of great austerity, especially in the observance of poverty; in this and in other ways their Rule is similar to that of the Franciscans, and Pius VI confirmed to their Congregation the privileges enjoyed by the Order of Saint Francis. To the three vows of Religion they add one always to defend the doctrine of the Immaculate Conception, which at that date was the subject of much discussion.

The Congregation has at present six houses in Italy, and the Mother House is in Rome, where they possess two convents, Santa Maria delle Grazie, and Santa Maria degli Angeli in Macello Martyrum. In 1922 they obtained permission from the Bishop of Lugo, to serve a parish and open a school in the town where their founder was born. We do not know the present number of their members, but in 1922 they held a General Chapter.

CHAPTER XVI

SINCE THE REVOLUTION

For more than a quarter of a century the Church suffered persecution. The ancient monasteries disappeared for ever; magnificent monuments fell victims to a blind vandalism; treasures of art were destroyed; churches pillaged and priests put to death or exiled, and the Catholic Faith apparently vanquished. But the Church, like her Divine Founder, is eternal, and the fury of the impious cannot destroy her. New communities arose and took the place of those that had disappeared. The Religious Societies and Congregations, driven from one country to another, carried the Faith with them, and in spite—or, rather we may say, because—of persecution, the Gospel tidings were borne to the ends of the earth.

God ever brings good out of evil. Had these Companies, whose histories we have been writing, remained quietly at home, they might easily have crept into a groove and gradually fallen to decay. But persecution kept them alive; going as they did, from place to place, and gaining ever fresh experience, they "renewed their youth like the eagle," and so, while their enemies thought to destroy both them and the Faith, they were in fact

saving both. *Salutem ex inimicis nostris,* they might say with truth.

Amongst the Societies who began their work during the Revolution were the Picpus Fathers, the Marists and the Marianists, who labour in the Archipelagoes of the Pacific Ocean. The Oblates of Mary Immaculate began as missionaries in the south-east provinces of France, but in response to a mysterious call from God, they left their *gai Provence* and penetrated the dim regions of the Far North. Then, in 1856 Mgr. de Brésillac founded the Lyonnese Society of African Missions, followed in 1868, by the White Fathers of Cardinal Lavigerie.

In Italy a Seminary for Foreign Missions was opened in Milan in 1850; there, too, are the missionaries of Placentia, Parma and Turin. The Spaniards have founded two houses for their colonial missionaries; the Belgians have their great Society of Scheut for China and the Congo; England and Ireland Mill Hill and Saint Colomban. The Society of the Divine Word has been founded in Germany, and the Salesians, who began so humbly in Piedmont, are now everywhere, whilst the United States have the rapidly-growing Company of Mary-Knoll.

Since the Great War there have been an immense number of emigrants of all nations who have left their homes and gone into foreign countries in search of a livelihood. Poles, Germans, Italians, Slavs and Syrians find themselves in strange lands and amid strange tongues, and without priest to guide and help them, they wander like lost sheep. Many Missionary Societies, encouraged by the Pope, have sent members to the assistance of these unfortunates, notably Mgr. Bonomelli, of Cremona,

and some other Italian prelates, and the Company of Saint Paul has recently been created for this particular object, and was blessed, before his death, by the venerated Cardinal Ferrari, Archbishop of Milan.

It would be impossible to give an account here of the nearly sixty Congregations that have been founded within the last century. To write the lives of their founders would be a long and instructive work and would add many episodes to the Lives of the Saints.

Such a work demands the pen of a priest, and if God gives me life, shall I resist the temptation to undertake it?